The Tale of a Roaming Catholic

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THE TALE OF A ROAMING CATHOLIC

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F. P. LUIGI JOSA.

THE TALE OF A ROAMING CATHOLIC

Some notes of a varied sacerdotal life by

F. P. LUIGI JOSA

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Dedication

To

Athelstan Riley, Esq., Seigneur de la Trinite,
Commander of the Order of George I of Greece,
Order of St. Sava of Serbia, Etc., Etc.

Dear Sir,

With considerable pleasure I dedicate this work to you, knowing that, though it will not add lustre to your name, it will enhance any value that this book may possess.

The Church of the British Empire is particularly fortunate in having a galaxy of laymen who love their Church and whose work is lengthening her cords and strengthening her stakes. You are one of these. Your speeches in the House of Laymen and in the Truro Conferences show your profound knowledge of Church history, and especially that branch of it that deals with synods, and your labours in this respect must make for the fuller restoration of Sacred Synods.

Your travels in the East and your books on the Eastern Churches have helped the East and ourselves to come nearer.

Your late manifesto to the members of your University when you offered yourself to represent

Oxford in Parliament, was a superb document, and it showed that you, like Gladstone, put the Church first. Had the members of the University, who are supposed to belong to the Catholic Party, done their duty, you would now adorn the House; but instead, many of them preferred to send up those who with uncertain sounds would further obscure the Church and the *Alma Mater* of which you are an honoured *alumnus*.

Your scholarly *Carmen* appeared at a time when our hearts were sore, when we were compelled to receive as a Chief Pastor a prelate whose orthodoxy was questionable, and we were greatly heartened by a layman writing thus:

Carmen Matri Christi admodum dilectae.

Verbum bonum, dulcisonum, *Ave plena gratiae*
Ausculate, et Laudate gentes Regem gloriae!
Quam jucundus fuit mundus quum Mariae
gremium
Honoravit, gravitavit, Lumen luminarium.
Audi, gaude, lauda plaude, concio fidelium
Virgo vera, vere vera, bajulavit Filium!

Sine rore, novo more, virga sicca floruit
Sine viro, more miro, Virgo prolem genuit
Ut non fractum, sed intactum vitrum sole pervio,
Sic Maria Solis via est in puerperio.
Ergo gaude, lauda, plaude; dic catervis hostium,
Virgo vera, vere vera, parit Dei filium!

You happen to be the patron of two of the Prebends of the Collegiate Church of St. Endellienta,

over which it is my privilege to preside, and this alone would be sufficient reason to embolden me to ask you to accept the dedication of this book, and as Ariosto says :

Quel ch'io vi debbo, posso di parole
Pagar in parte, ed' opera d'inchiostro.

I am,

Your obedient Servant,

F. P. LUIGI JOSA.

FOREWORD

THE object I have in view in publishing these notes and reminiscences is twofold. First, to instruct Roman Catholics, especially Italians; and secondly, English people who belong to the National Church, and others.

Our Roman brethren are at great pains to make people understand that the great Church of the British Empire, THE ENGLISH CHURCH, the ECCLESIA ANGLICANA, which they love to call "The Establishment" is only an appanage of the State and the outcome of the Ecclesiastical revolutions of the sixteenth century. Savio, in his *Storia della Chiesa*, states that the Church of England has retained nothing of the Catholic religion except the Episcopal Hierarchy. Everything else has been taken from Calvinistic sources, and in fact, this historian, *pour rire*, calls the Church of England a "Calvinistic Sect."

The Church is nothing more or less than a branch of God's Catholic Church, thoroughly steeped in Catholicism, and is more Catholic than Rome itself. Were St. Augustine of Canterbury to revisit England he would find himself more at home in the Church of England than in the modern Church of Rome.

What makes the foreigner and stranger misunderstand the Church is because there are many sections in the Church which seem to hold diametrically opposed opinions; but that is not the fault of the Church, but of the freedom allowed. If the Church were to set up a round table and call together the representatives of the various sections, it would soon appear that their several opinions are not as divergent as they appear on the surface. Place around this table a devout Evangelical and a Catholic and their differences will melt away. Take e.g. the Mass. They both believe that in that most Holy Sacrament JESUS comes to them.

I have endeavoured in the following pages to record the impressions that the Clergy and Laity have made on me.

There is not much of a plan in my book. I have mentioned hardly anybody still living, and I trust there is no word in the book against the spirit of Charity.

F. P. LUIGI JOSA.

ST. ENDELLION.

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THE TALE OF A ROAMING CATHOLIC

CHAPTER I

Rome Fifty Years Ago

For the scheme of this book no plan has been made, *solvitur ambulando.* I am not going to write my own biography, but to make these pages more interesting it is necessary that I should mention one or two matters concerning myself.

I was born in 1851 in Rome and baptized in the Basilica of St. Peter. My people had been connected with the Vatican and in the days of yore had held important positions. My great grandfather, Tommaso Josa, held the position of a Chamberlain to the Pope (Chiaramonti, Pius VII). When he died his affairs were found to be in a chaotic condition and were mismanaged so that the family was plunged into abject poverty. My grandfather was sent to the Orfanelli, or Orphan Asylum, in Rome.

It is fair that I, at the outset, should state that I am depending almost entirely on my memory. Many things that I shall state are simply impressions and recollections. I may even be guilty of anachronisms; thus I wish to disarm my critics.

I was sent to a school, which was held in a flat in the same house in which I was born. Thence I was moved to a grammar school in Piazza St. Ignazio, the head teacher of which used his "nerbo" or flogging instrument most mercilessly—that is the only thing that I recollect about that school!

When I was eleven years old I migrated to St. Peter's, where I became an acolyte and where, in exchange for our services, we had a free classical education. I became fairly proficient, for I was nearly always "Imperator" of the "Romans" or "Carthaginians" side of the school; in other words, head of the school. For the sake of emulation this rivalry was encouraged and the Emperors sat on their respective thrones. Our school was divided into two camps to incite a healthy rivalry in the classes. I find that in 1862-63 I received silver medals for some good work in classics. In 1864 I entered the Collegio Romano, which had the status of a University and was under the complete control of the Jesuits and in opposition to the Roman or Liberal University, "The Sapienza." It used to be said that the Jesuit fathers did not like the Sapienza and tried their best to have it under their control, and so they applied to one of the Popes, who said that he would grant them the University on condition that they would give an explanation of the sacred monogram "J.H.S.," which they had adopted as the emblem of the Order. Most beautiful and learned treatises and essays were forwarded, which

the Pope laid aside as they did not meet with his ideal and the Pope then gave his own version—" 'J' he said, " stands for 'Jesuitae' (the Jesuits), 'H' for 'habuerunt' (have had), 'S' for 'satis' (enough)" !

I remained in the college for about a year. After this things in Rome were in a chaotic condition and I began to think that the temporal power was not the " esse " of the church. People, the most innocent, were flung in dungeons, because they dared to think for themselves. It is not generally known that the Ultramontanes were keen at the time in making the temporal power into a dogma, and when they saw that this dogma could never become an article of faith, then the dogma of " the Infallibility " was worked for all it was worth and the Jesuits were the most keen promoters of this new doctrine.

The papal government was the most unpopular and corrupt administration imaginable and was only kept up by the bayonets of Austria and France. At this time I began to think that I had better try some profession and I entered the Studio of Bompiani, who was both a sculptor and a painter. There was not much doing at that time: things were too unsettled, as Garibaldi was at the gates of Rome. Whilst in the Vatican I came across a great many Ecclesiastics and I should like to say one or two words about some of them.

(1) Pius IX. I saw him frequently: he was most amiable, and I trust that I may be allowed to

use the word "jolly" as the best term that I can think of in describing him. He would crack jokes at every opportunity. I remember on a certain occasion I was deputed to meet him at the Chapel of the Blessed Sacrament in St. Peter to have some Rosaries, which belonged to Americans, blessed. I knelt before the Pope and he patted me kindly on the head and said, "What do you want me to do with these French beans?" The rosaries were, if I remember rightly, strings of "Job's tears," a product of tropical gardens. He saw the humorous side of everything. However disliked the Pontifical Government was, the handsome person of the Pope was popular. He was called a *liberal* Pope!

(2) Antonelli was another person that towered above his fellows. He had done excellent work in the Seminaries and, although the son of a Sonnino woodcutter, Gregory XVI appointed him to many positions of responsibility, and Pius IX created him a cardinal, made him president of the "Liberal" Cabinet and became Secretary of State. He was a very ambitious man and was able to amass a considerable fortune. His great ability consisted in keeping the Pope in good humour and was the only man in the Government who knew his own mind. He was not a moral man, and after his death a lawsuit brought to light certain grave scandals that had been the common talk for many years.

(3) Monsignor Saverio de Merode was a Belgian, who, before he entered the ministry of the church,

had been a soldier. He was a big and repulsive being, his eyes may be described as having a peripatetic affection. He had an ample fortune, which he squandered in his attempt to form an army in defence of the attenuated States of the Church. Pius ennobled him so that he might move in the social sphere of the most exclusive and proud section of the Roman Aristocracy. This Priest of God was made Minister of War !

I was much struck with his apartments, one room was full of weapons of war of all periods and countries and the walls were lined with them ; no one could possibly conceive that that was an apartment of one who daily at the altar repeated the Angelic hymn of peace. He succeeded in getting together a " Catholic " army and it was composed of the off-scourings of the earth. No Italian joined it except some Contadini, whom the Romans dubbed " Barbacani," who made excellent bandits but poor soldiers. I remember that there was an Irish contingent which gave more trouble than they were worth ; they were dissatisfied with their uniforms, and clamoured for higher pay. This army was a sorry thing, able to accomplish nothing even though it was ably officered by General Lamorciere, who was connected to De Merode and " found " by him. I only need add that the pontifical troops, when they met the Italian army, proved a miserable failure, and at last the Pope had to get rid of this minister, whose place was taken by a German.

In 1867 it was my fortune to meet the Rev. Dr. Finch, who was at that time a Curate at St. Stephen's, Westminster, and subsequently was in charge of St. James', Garlickhythe. He came to Rome on a visit to spend his holidays and could not speak Italian and so we conversed in some kind of dog-latin, but an Englishman's pronunciation of latin in those days was simply unintelligible. However, he invited me to go to England, and I went with him as far as Paris, in time for the Exhibition, but then I returned to Rome. When the Doctor arrived in England he again invited me to go to England, and early in '68 I went to London ready to do anything. At this time I was brought in contact with the Reverend Settimo Leonini, a member of several Italian Universities and a Doctor of Divinity, who had been ordained priest in 1839, by the Cardinal Vicar of Rome, and had held a parish in the City of Rome. He had left the Roman Church and had joined the Church of England, and when I arrived in England he was curate of St. James the Less, Westminster. As I knew no English he was very useful to me. He was a clever dialectician and simply revelled in polemics. He began to attack the Church and I did my best to defend the Roman Church. However, I was no match for him; he was undoubtedly a "Protestant," and I don't think he ever understood how Catholic the English Church was. He made me think. I began to study the Scriptures and I have to confess that I had never

seen an Italian Bible before. I began to study the English language, which gave me considerable trouble ; the " th " and " ws " and " h " were most difficult to master, and as for grammatical rules in the English tongue, the least said about them the better. However, I soon began to make head-way.

I must acknowledge that the chaste simplicity of the services held at St. Stephen's, Westminster, attracted me and I began to contrast them with the services held at a Roman Church in the neighbourhood, that I attended. I had seen the Roman Church in Rome and I must state that I knew, of my own knowledge, that many of the hierarchy cared very little for the religion of the Master and a very great deal for the temporal power of the Pope ; at the same time I knew many good men and real saints. The Roman Church is a maker of saints. Anyhow, I made up my mind to throw in my lot with the Church of England. I was publicly admitted into the Church by a special service after making a certain declaration sanctioned by the Bishop of London, in the Church of St. Stephen, Westminster. Of course, the service was held partly in English and in Italian. I then expressed a desire to become a Priest in the church. There were many difficulties in the way—I had absolutely no means of my own, and then my knowledge of Latin and Greek were of very little use owing to my ignorance of English. I then resolved to become a Missionary, and Canon Meyrick of the

Anglo-Continental Society and other friends interested themselves in me, and a Diocesan exhibition was secured and I entered the Mission House that the Rev. Canon (afterwards Sir James) Phillips had established at Warminster. The Principal of the College was the Rev. J. R. Madan, one of God's Saints, under whose tuition I began to understand how truly Catholic the Church of England was. At the college there were some rabid Protestants and many good Catholics, two of whom became famous Missionaries, James Colbeck of Mandalay and Arthur Margöshis of Nazareth, South India.

I was much struck with the difference in the training in Roman Seminaries and that prevailing at this and other Church Colleges. There was not the forcing of the religious life nor was there the teaching that inculcated the doctrine "that this is so because the book said it." An opinion of Thomas Aquinas, or the casuistries of Alfonso Maria de Liguori were taken to be as Gospel truth. The thinking powers of the alumni were not cultivated, bodily exercise was considered too worldly and they would have thought cricket and football dangerous.

Whilst at Warminster I used frequently to walk over to Frome, and there I had the pleasure of making the acquaintance of Father Bennett and sometimes I attended his beautiful church. I there met also Mr. T. Outram Marshall, who was attached to the church at Frome.

During my holidays I frequently helped in some

Parish or as a holiday tutor, and here again I met some good and famous men: Canon Scarth of St. Andrew's Waterside Mission; Mr. Congreve, who afterwards became Father Congreve of the Cowley Fathers. On two occasions I was a guest of the Cowley Fathers and I came in contact with the Superior, Father Benson, and the future Bishop Grafton, the Head of the Cowley Fathers of the U.S.A. The atmosphere by which I was surrounded made me see that if these men, amongst whom it was my privilege to move, were the right exponents of the Church of England, the Church differed from Rome on a point of no importance whatever in the esse of the Church, and that was the Papacy. At that time the blunder of the infallibility of the Pope was not made an article of faith and was called in one of their books "an invention of Protestants."

In 1878 I proceeded to St. Augustine's College, Canterbury, the Warden of which was the Rev. Dr. Bailey, who may be styled as belonging to the "High and dry" school of thought. He was a sound Theologian and many considered him a hard man, for he was a very strict disciplinarian; from him I received nothing but kindness, and there was another to whom I must allude, the Sub-Warden, the Rev. E. R. Orger, who was a most kind-hearted man, so that when the Warden may have been considered harsh, the gentleness of the "Subby" smoothed over matters.

I decided to prepare myself for Missionary work

in India. It was my privilege to study Hindustani under Dr. Ernst Reinhold Röst, who was one of the most famous Philologists of his day. He was employed at the India Office as Librarian, and he came to Canterbury once a week and I laid a good foundation for my future work. Before I left I obtained a second class in Oriental Languages.

I never went to India. The Bishop of Guiana required a man to work among some fifty thousand (now one hundred and thirty thousand) East Indians, who had migrated to Guiana, the only country in South America belonging to the British Empire. By a strange coincidence I never saw the particular spot for which I was engaged. My first appointment after my Ordination, which took place on October 4th, 1874, was that of Curate of St. Phillip's Church, Georgetown, Demerara, and at the same time I became Sub-Warden of Bishop's College, which was an establishment for training Schoolmasters. I did not think myself fit for this kind of work; however, the Bishop thought otherwise.

Two years later I was sent to start a Mission among the East Indians and Chinese on the East Coast, Demerara. In 1884 I was made Rector of Holy Trinity, Essequibo, a Parish which once had been in charge of the Rev. Henry Brett, "the Apostle of the Indians," whose life I wrote eight years later.

I was appointed to one of the most important livings in the Colony of British Guiana, Christ Church, Demerara. I must say a word about this. This

church was originally erected in opposition to the Cathedral Church, which the more rabid Protestants of the years between 1830 and 1840 disliked, because they were dreading the progress that the Catholic revival was already making and they saw in the mild ritual of the Cathedral Church the beginning of the end, and so they erected a church which had the unique feature of four galleries, on the East end of which they placed the Organ and under it the Holy Table, without any emblem or ornament saving that it had a *blue* cover and on it a huge alms-dish, as if that was an object of worship. Its pulpit reared its proud head heavenwards, in which, one time of my life, I preached in a Romish or otherwise Academical gown. When I left it I am glad to be able to state that the church became an exponent of the Catholic Practices as intended by the mind of the Church and as explicitly stated in her rubrics.

Whilst in charge of this church I was made a Canon of the Cathedral by my Bishop, on the day that he reached the fiftieth year of his consecration as Bishop of Guiana. His successor made me Rural Dean, and on the retirement of Archdeacon Gwyther I was collated as Archdeacon of Demerara, the area being as large as England.

The next appointment that I held was that of Vicar General, and I administered the Diocese in the absence of the Bishop.

CHAPTER II

What is the Church of England?

THE idea usually held by Italians is that in the year of our Lord 597, Pope Gregory sent Saint Augustin to England and converted that country, and in the sixteenth century an immoral king, Henry VIII, because of some domestic trouble connected with a divorce, destroyed the old Church and established a new one against the will of his people.

Now some acquaintance with the Church history of these islands will reveal quite a different state of things. There are abundant British traditions that Britain received her Christianity either from St. Paul, St. Joseph of Arimathea and other Missionaries. These traditions cannot stand the test of history. Let us examine facts.

In the year of our Lord 135, Tertullian writes : "There are places in Britain inaccessible to the Roman arms which are subdued to Christ." In the Council of Arles in A.D. 384 three British Bishops, viz. Eborius, Restitutus and Adelphius, were present. It is probable that at the great Council of Nicaea British Bishops were in attendance, but as we cannot as yet give the names of them we will pass this matter over.

In 597 Augustine, with his large band of Monks, came over and converted a small part of England, chiefly through the influence of Luidhart, formerly Bishop of Senlis, who had accompanied Bertha when she married Ethelbert, King of the Jutes, in Kent. St. Augustine was successful in Kent, but it appears that he had no idea that there was in this island a Church already. He soon found out that, although the Britons had done nothing to propagate the Gospel among the conquerors of their country, yet when Augustine was trying to impose Roman customs on them he soon found out the spirit of independence of the British Bishops. Augustine was not a very great or a very wise Bishop. He was not a ruler, and from reading the questions that he asked the Pope, some of which appear so childish and insignificant, the reputation of the saint is not thereby enhanced.

It may be truly said that the influence of the Italian Mission in England was not very great. St. Augustine's name would have been forgotten had it not been for the fact that he became Archbishop of Canterbury. The Celtic Missions had by far greater influence, and Saints Aidan, Cuthbert and Chad did a far greater work in converting England than Augustine. The Church of England owes more to a Greek Monk, who settled in England, than to any other person. Theodore was born, like St. Paul, in Tarsus in Cilicia. Pope Vitalian appointed him Archbishop of Canterbury; he had strong Greek

leanings which made him more acceptable to the British and Celtic Missionaries. He, accompanied by a very learned Theologian, Hadrian, traversed the whole of England, and when he had all the threads well in hand, he united all the various missions into one glorious Church and he held the first provincial council at Hertford in A.D. 673.

After the Norman Conquest the Church had to fight the State. King after king laid sacrilegious hands on the Church's revenues. Pious Christians endowed Bishoprics, Monasteries and Parish Churches, and when the State saw that "there was money in it," they tried their best to rob the Church one way or another. Anselm had to fight on behalf of the freedom of the Church. Archbishop Becket was murdered simply because he would not allow the State to control the Church in matters spiritual. The British nation hardly understands what it owes to its Church. Archbishop Langton was really the instigator of Magna Charta. To this Charter England and its Church owe their freedom. The first clause of the Charter states in unequivocal language "that the Church of England shall be free and have her rights intact and her liberties uninjured." The State has encroached on her liberties, and now we have the unheard-of encroachment of a Baptist choosing its Bishops!

We come now to a more difficult subject and it seems to need a whole chapter to itself.

CHAPTER III

The Reformation

The popular error which in Italy, and even now in England, is usually believed is that in the sixteenth century Henry VIII started a new Church, abolished the hierarchy, destroyed the Catholic Church of the land and started a brand new Church, which he called "The Church of England." This popular fallacy has done good service for the Romanizers. That the Church needed re-shaping is now admitted by all scholars of whatever party. That there were abuses in the Church is admitted by every student of history.

In England the forbidding of paying annates in 1532 and the Act restraining appeals to Rome in the following year, and other Acts liberating the local Church from the power of the Pope are all sufficient evidence of the state of feelings here. Throughout Europe there had been murmurings and dissatisfaction for many years. The Council of Pisa in 1409, followed by that of Constance five years later, and the Council of Basle in 1431 all prove how convulsed the whole of Christendom was. These Councils failed to improve matters through the

power behind the Pope, the Curia. In consequence of these failures States began to make their power felt. A king of France put forth the pragmatic sanction which was designed to secure the liberties of the French Church and an Emperor dealt with the abuses of Rome. By the Vienna Concordat, Cardinal Ximenes was endeavouring to reform the Church in Spain, whilst Cardinal Wolsey was reforming the Church in England. It was he who taught the rapacious Henry how to deal with Monasteries.

What brought about the Reformation was the power of the printing press, the renaissance of letters, the study of the Scriptures and of the Fathers; in fact the "new learning" made people think for themselves. The Reformation in England was brought about by a slow process and there is no exact date that one can give as the date of the Reformation. One might give the 6th of January, 1512, when the Dean of St. Paul's, Colet, preached such an outspoken sermon that the Bishops were offended, and, had it not been for Archbishop Wareham, the Dean would have been tried for heresy. Thomas Linacre, the great Erasmus, and Sir Thomas More were all working for reform. Sir Thomas More's speech on the occasion of the opening of Parliament in 1529 is strong evidence that the Church needed reform.

The Council of Trent is a late but true evidence that the Church needed reforming. There were certain popular doctrines which were encouraged

by the Clergy which required purgation. The Latin services were not always edifying, especially when they were recited by Priests who were not well acquainted with the language they were using. The English demanded services in the vernacular. The Sacramental Cup which had been denied the laity was asked for. Then again, the exaggerated doctrines of Indulgences demanded reformation. The gross doctrine of Purgatory which made it possible for the rich to get their sins remitted in the other state cried aloud for reform. The trade in holy things that Borgia—Alexander VI and Leo X, one to suit his avarice and the other his literary tastes and æsthetic predilections, was causing great dissatisfaction throughout Christendom. The English Church wanted to clear away all this abuse.

The great curse that seems to hover above the triple crowned Bishop of Rome was and is the temporal power. From Gregory the Great, who winked at the enormities of the Emperor Phocas, that monster in human guise, down to the present occupier of the Roman See, Benedict, one and all are infatuated with temporal power. I have known cases when people felt dissatisfied with Rome they have been practically told that they can throw overboard any doctrines as long as they retain the doctrine of the infallibility of the Pope, a dogma which was unknown in the times with which we are dealing.

In 1523 Wolsey summoned a Legatine Council

for the Reformation in the Church in England. The first thing that was determined upon was to suppress some forty monasteries where, in the language of Wolsey in a letter to the King, it was stated that "neither God was served nor Religion kept." It will be seen that the Reformation had already began whilst the domestic troubles of the King of England were not in sight.

Henry VIII, at the express wish of his father, but in defiance of the laws of the Church, married with the consent of the Pope his deceased brother's wife. The power which the Pope assumed in this and other matters was entirely *ultra vires* and they have caused frequent scandals in the Church. (In our own lifetime a Pope has allowed a Prince of the blood of the Italian house of Savoy, the Duke of Aosta, to marry his niece.) This assumption of power has caused endless mischief. As the only male issue of Queen Catherine died, many looked upon this as a visitation from heaven. Guicciardini, the great Italian historian, who was connected with several Popes, and a contemporary of Henry, states, "The Cardinal of York began to persuade the king that he should put away his first wife, who lawfully was not a wife, and should contract another marriage," and then the historian adds that the Cardinal wanted the king to marry Renea, the daughter of King Louis. Wolsey does not seem to have had an inkling that the king had already cast his lustful eye on another. There is not the least

doubt that the Pope would have granted a divorce, but again the kingdoms of this world were in the way of the Pope doing his duty as the Spiritual Head of Western Christendom should have done. The Pope had to reckon with the Emperor and the King of Spain, whose daughter the Queen was. The procrastinations and evasions made use of by the Pope showed exactly the tendency of the head of the Church. This love for temporal power from Gregory the Great down to Benedict XVI has been disastrous. In the Great War Benedict had a magnificent opportunity to lift the Church on a higher pedestal and missed it.

There is no doubt that the Pope's hesitation in granting a divorce to Henry hastened the process of the Reformation. Henry never dreamt of creating another Church, and the most he did was to allow certain Acts of Parliament to be passed that no foreign Bishop should any longer have power to interfere with the internal affairs of the Church in England. Henry became supreme head of the Church, a phrase that the enemy of the Church have used to their hearts' content. In 1531 the English Church Synod or House of Convocation, as it is called, agreed to acknowledge the king as supreme head of the Church as far *as is allowed by the laws of Christ.* The king is the head of the Church as he is the head of the nation, but he has no power whatever over the spiritualities of the Church.

In 1534 it was declared that the power of the

Bishop of Rome in England was no greater than that possessed by the Bishop of Jerusalem; in other words, the Bishop of Rome had no greater jurisdiction over the Church of England than any other foreign Bishop.

Archbishop Warham, who was a great scholar, had thrown himself into the new learning movement. He did what he could to further reforms, he was Archbishop for thirty years, he died in 1533, and Cranmer, who was in favour of the king's divorce, was consecrated in the place of Warham. The elevation of Cranmer to the post of *Papa alterius orbis* marks a distinct epoch. Cranmer was an ardent Reformer, he granted the king's wish as far as his divorce was concerned, and did his best to free the Church from the thraldom of Rome. Neither Henry nor Cranmer had any desire to destroy the Church; they wished to remain within the Catholic Church, but did not wish to have the Pope as Suzerain of England. Cranmer desired the Church to remain Catholic, he never interfered with the Creeds or the Scriptures or the Sacraments. He did nothing to injure the *esse* of the Church; his great work was out of the Service Books of the Church to compile and translate the several books in use at that time. He tried to have a liturgy expurgated from all accretions of later ages and a liturgy which could be understood by the simplest in the land. He also encouraged the people to read the Scriptures, which at that time were translated

and printed in English. Cranmer did his very best to keep the Church of England from the excesses of Continental Reformations and especially from Zwinglianism, Calvinism and the errors of Luther. He seemed to long for a Catholic Church freed from Ultramontanism and freed from the excesses of mediæval Papalism. Cranmer's elevation gave England's Church the chance to become independent. Cranmer, and almost all the Bishops separated from Rome, would willingly have given the Pope the title of *Primus inter pares*, and the Chairmanship of Western Christendom would have been cheerfully offered him. Even now an Œcumenical Council could be summoned and remove many of the abuses and misunderstandings, and thus make an effort to re-unite divided Christendom and rejoice the heart of Jesus in having His prayer heard that we might be one.

Cranmer was a strange mixture of strength and weakness. The way in which he became subservient to the king and pandered to his vices must for ever brand him as pusillanimous. It is difficult to judge a man who had Henry as master. Wolsey was not much better in this respect. Cranmer was a man of learning and canon law was his forte. He was a theologian of no mean order, his Patristic and Liturgical attainments, if not as great as Ridley's, were of a high grade. Cranmer did not seek office or power, but they were thrust on him. It should be also remembered that as Rome saw that he was the

coming man, with her usual astuteness, appointed him Grand Penitentiary of England. It was quite well known, one would imagine, that Cranmer had contracted a marriage, and yet the Pope sent out the usual Bull appointing him Archbishop of Canterbury. A year after his consecration the House of Convocation addressed a letter to the king asking for a new translation of the Scriptures, and in 1535 Coverdale's translation made its appearance. After this the work of spoliation began in earnest and Monasteries and Friaries were destroyed, and the revenues were seized by the king and were bestowed on his favourites. The love of God must have been at a very low ebb when men dared to take the Church's inheritance and use it for themselves. There is a book in the English tongue in which it has been shown that there was no blessing on the families of those who robbed God. In 1540 the larger Monasteries went by the board. Cranmer had nothing to do with this spoliation, but his silence is noteworthy. That there were abuses the action of Wolsey amply proves. It must also be borne in mind that the Monks and Friars were the Pope's Militia, and very objectionable to the secular or Parish priests, and so they were not adverse to their being driven away. They were under no Bishop, but only under the Pope. They were the Dissenters of the sixteenth century.

The bitter opponent of the Monks and Friars and their executioner was Thomas Cromwell, the former

confidential clerk of Wolsey, under whose tuition he had learnt how to go about in the destructive work of the temporalities of the Church. The power of the Pope had been transferred to a rapacious and unscrupulous man. Fortunately the power of this man was soon curtailed and, like nearly all the favourites of Henry, Cromwell shone as a brilliant meteor, and he suddenly fell never to rise again.

CHAPTER IV

The Doctrinal Reformation

THE poor were not at all pleased with the devastation that was going on around them. It was not only God that was robbed, but His poor. Henry was not a fool, and to appease the people he promised to establish eighteen Bishoprics, a promise that was never fulfilled; only a couple of Bishoprics were established. It should be borne in mind that the cathedrals of the old foundation which were served by the secular clergy were never disturbed, but those of the new foundation, which hitherto had been served by Monks, were reformed, and secular canons replaced the Monks. Many of the Monks became secular clergy, and not a few were glad of their freedom.

The Doctrinal Reformation now set in. The king was alarmed. He, although an evil living man, was still a Catholic. He knew the difference between Romanism and Catholicism, but he could not differentiate between the " modernism " of that day and the Ancient Church. This fact must be borne in mind, that Henry had no intention of establishing a brand-new Church. He feared that Continental

Reformation principles were being introduced into the Church and so he caused an Act—in some sense reactionary—to be passed, which is known as the "Six Articles." In these Articles, which were never abrogated during his reign, the following doctrines were enunciated :—

(1) The Doctrine of the Transubstantiation was asserted.
(2) The Communion in both kinds was allowed.
(3) Priests were not allowed to marry.
(4) Vows of celibacy to be kept.
(5) Private Masses were allowed.
(6) Auricular Confession was considered necessary.

These Articles were thought by some as a set back. In 1540 Cranmer's Bible was published. It was in this same year that the Pope took strong measures. He fulminated an interdict against England. People seem to have lost all terror of such fulminations. Convocation, guided by Cranmer, was carefully steering the ship through the sunken rocks all around her. In 1542 the Bible lessons were ordered to be read in English ; a year after this the beautiful translation of the Bible and an amended Litany were issued.

On January 28th, 1547, Henry was called to his account. Hume informs us that he made his confession to Cranmer that he died having faith in Christ. That Henry never had any intention of departing from the Catholic Church is well sustained by all his actions. Edward VI now succeeded to the

throne. It must be borne in mind that the king was only ten years old when he ascended the throne. Henry had devised that sixteen councillors should form a board of Regency. Edward Seymour, Duke of Somerset, the king's uncle, was made Lord Protector of England, and he and Lord Dudley had the greatest influence in the radical changes that did take place. King Edward was a good boy and, young as he was, very soon discovered that his uncle and others thought more of their own aggrandisement than of the good of Church and State. Hume quaintly states that the young king "had too much of a narrow prepossession in matters of religion."

And thus when the king saw that his nobles cared chiefly to rob Bishoprics and Monasteries, probably inspired by Cranmer or what may be called the Theologian of this period, Ridley, said to them, "You have had among you the Abbeys, which you have consumed in superfluous apparel, dice and cards, and now you would have the Bishops' lands and revenues to abuse likewise. Set your hearts at rest, there shall no such alterations take place while I live." Not unlike the Tudor spirit were such utterances as these. But the chantries and some of the colleges began to disappear. The money that came into the hands of the king was carefully husbanded, and up and down the land to this day are to be found schools set up by him, and he established at least twenty-two, including the well-known "Christ's Hospital." Thus some good use was

made of the money that had been taken away from the Monasteries, etc. The work of the Reformation was gaining solidity. In 1549 the first Prayer Book of Edward VI saw the light of day. It was a splendid piece of work. The Catholic Faith hardly suffered at all, and would that it could have been left as it then came out of the hands of the Reformers at that time! It must also be borne in mind that this work was not undertaken by any one individual, but by the Church in her Corporate capacity. It was the work of Convocation which corresponds to a Synod. The Prayer Book that was issued now was not quite new in these respects: the whole of it was in the vernacular, and an attempt was made to combine in one single volume that which had been contained in the Breviary, the Processional, the Missal, the Manual and the Pontifical. The editors had used as a basis the Sarum books and "Use," but they did not hesitate to borrow from Greek and Mozarabic rites, and there are evidences that Continental Protestants' books were used, and matter therefrom inserted. The Pontifical was greatly enlarged by the addition of the consecration of Bishops and the ordination of Deacons and Priests, but the minor orders were left out.

Three years after the book saw the light of day, i.e. in 1552, the second Prayer Book of King Edward was issued, and it was seen that the book began to depart from Catholic traditions. The mischief was caused by the interference of foreign Divines, Peter

Martyr and Bucer. This book, fortunately, was in use for only a year.

In 1559 there was a third Prayer Book. On the accession of Mary, who adhered to the Roman obedience, various changes took place, and the services were held partly in Latin and partly in English, but when Elizabeth ascended the throne some minor changes were made, but the second Prayer Book again had the ascendancy. When James the First and Charles the Second ascended the throne the Puritans tried their very best to have the Prayer Book narrowed to suit their Protestant propensities. During the reign of Charles the First some minor but unauthorized verbal changes took place.

The sixth, and to all intents and purposes the last, Prayer Book revision took place in 1662, when Charles the Second was restored to his throne. Many alterations took place, and the influence of the saintly Cosin as well as the Scottish Prayer Book, which was drawn up on more Catholic lines than our own, are in evidence. This Prayer Book leaned more towards Catholic practices. Whilst these notes are being written endeavours are being made in the Synod of the Church for alterations of a far more drastic nature. There are two sections in this Synod or House of Convocation, one thoroughly Catholic and the other of a Protestant nature. The former thinks this is not the time for alterations, and the other would drive out of the Prayer Book

as much of the Catholic practices and faith as possible. These two parties are kept in check by a third section that believes in moderation. There are some people who believe the Prayer Book was drawn up in Heaven, and to them it is as holy as the Bible itself. The time must come when the Prayer Book will go back to Catholic and primitive times. We have digressed.

On the death of Edward, Mary, who had nothing to do with the Reformers, ascended the throne and, according to Sarpi, on the 24th of November, 1554, a reconciliation with Rome was arranged. Mary is known as "Bloody Mary." She was simply a slave of circumstances, and the many that perished during her reign are simply the victims of the age in which the Reformation took place. The Protestants were no whit behind in bloody persecutions. Sarpi tells us that 176 persons were burnt alive. It is noteworthy that in the writs that Mary issued these were headed thus: "Mary, by the grace of God, *Supreme head on earth* of the Church of England." It is also to be remarked that whatever Mary did with reference to the Church she did it solely by her own will, whilst Henry, in whatever he did, was backed, willingly or otherwise, by the Church's own Synod, Convocation. Mary forcibly deprived of her own will two Archbishops and eleven Bishops, and intruded into these Sees men who cared more for the Pope than for the Catholic Church. She endeavoured to undo all the good things that were

done for the Reformation or re-shaping the greatly-distressed Church. The Church of England, however, has cause to be very grateful to Mary, for we owe it to her that the greater part of the Church property that had been stolen in the two preceding reigns was restored. During this reign we lost some of the best of the Reformers, among them being Ridley, to whose patriotic and liturgical knowledge a great deal of the wealth of our Prayer Book is due. His piety, temperance, and regularity of life made him the greatest of the Reformers. When Mary condemned him to be burnt at the stake he made use of these historic words, which he addressed to Latimer, "Be of good heart, brother, for God will either assuage the fury of the flames, or else give us strength to endure them." Latimer and Cranmer perished also. Mary took special delight in hounding to death Cranmer, who had pronounced the decree of divorce of her mother, and so he perished in 1553. Whilst I am of opinion that he conscientiously believed that Henry's marriage with Catherine was really null and void according to the laws of the Church, yet his actions with reference to Anne Boleyne, Anne of Cleves, and Catherine Howard, present him to us as a despicable man. We must believe, however, that he did his best to save Moore, Anne Boleyne and Fisher from death. Cranmer does not shine when he was persuaded to recant, and we admire him when he reinstated his old position and deplored his past cowardice. He is a Martyr when

he lets his hand burn first because it had signed the recantation. His last moments are well described by Tennyson :

" He with a cheerful smile as one whose mind
Is all made up, in haste put off the rags
They had mocked his misery with, and all in white,
His long white beard, which he had never shaven
Since Henry's death, down sweeping to the chain
Wherewith they bound him to the stake, he stood
More like an ancient father of the Church
Than heretic of these times, and still the Friars
Plied him, but Cranmer only shook his head
Or answered them in smiling negatives,
Whereat Lord William gave a sudden cry,
' Make short ! Make short ! ' and so they lit the wood.
Then Cranmer lifted his left hand to heaven
And thrust his right hand into the bitter flame,
And crying in his deep voice, more than once,
' This hath offended—this unworthy hand,'
So held it till it all was burned, before
The flame had reached his body—I stood near,
Mark'd him—he never uttered moan of pain,
He never stirred—or writhed but like a statue,
Unmoving in the greatness of the flame,
Gave up the ghost, and so past martyr-like—
Martyr I may not call him—past but whither ?
Paget : To Purgatory, man, to Purgatory.
Peters : Nay, but my Lord, he denied Purgatory.
Paget : Why, then, to Heaven, and God ha' mercy on him.
Howard : Paget, despite his fearful heresies,
I loved the man, and needs must moan for him,
O, Cranmer ! "

It should be here stated that the Queen was not quite ready to give back all the authority that the Papacy had usurped, for when Cardinal Pole had his legatine power taken from him, and the Pope restored it to Cardinal Peto, the Queen dared him to assume authority, and threatened him with the statute of *Praemunire*. In 1558 Mary died. She had lived and acted according to her lights.

Mary has been greatly abused, as some people forget the times in which she lived. Persecutions were the order of the day, and she could not rise above her time.

CHAPTER V

Elizabeth

THE moment that Mary closed her eyes all the Reformers breathed afresh. And, alas, many of those who had fled for conscience' sake and had dwelt amongst the Continental Protestants had imbued doctrines which were against the Catholic faith. In 1558 Elizabeth, "Good Queen Bess," ascended the throne. She had all the strong qualities of the Tudors: she was industrious, energetic, and the best educated woman of her day. She was brought up a Catholic in the religion of her father and people under reforming influences. Lord Seymour, High Admiral of England, influenced her mind and heart. She was a born diplomatist and made every use of diplomacy in Church matters. Elizabeth saw that it would be to the great advantage of England if she led the van in the Reformation. It was her desire to remain a Catholic and at the same time to confine the authority of the Pope. She desired that England should have a National Church, Catholic and independent.

Cardinal Pole died immediately after Mary. The way was clear, and her tutor, Parker, was made Archbishop of Canterbury. Parker's consecration is of vital importance to the Church of England, and we shall have to dwell on this point somewhat at length. The Roman Church has denied the validity of the Orders of our Church. The bull " Apostolicae Curae " issued by force of intrigue and really against the better judgment of Leo XIII is the most authoritative statement on this subject. We must state that when Elizabeth nominated Parker the usual *congè d'elire* was given to the Dean and Chapter of Canterbury; Marian and Edwardian Bishops were appointed to consecrate. It is natural to learn that the Marian Bishops refused, but Barlow, Bishop of Bath and Wells, Scory of Chichester, Coverdale, Bishop of Exeter, Hodgkins, Suffragan of Bedford took their part in the solemn consecration of him who was to be the *Papa alterius orbis*. Barlow presided at the consecration. That day was a red letter day for the Church of England. That Sunday, the 15th day of December, 1559, in the historical chapel at Lambeth, " at 6 o'clock in the morning the procession entered the west door of the chapel; the Archbishop, vested in his scarlet robes, with four wax torches borne before him, was accompanied by the four consecrators who were to unite in the laying on of hands. Matins was said by the chaplain of the Archbishop elect, Andrew Pierson." The Bishop of Chichester ascended the

pulpit, and taking as his text "The elders which are among you I exhort, who am also an elder," he preached, as the Lambeth register has it, "not inelegantly." Then the Bishops withdrew to vest for the Mass and returned robed to the altar. Bishop Barlow, the Celebrant, accompanied by the Archdeacons of Canterbury and Lincoln who acted as Deacon and Subdeacon, were robed with gorgeous copes of silk. After the Gospel the Mandate was presented and read, the oath of office was administered, the people were bidden to pray for the candidate, and the litany was sung, and after the usual questions and answers were given the four Bishops laid their apostolic hands on the head of the kneeling priest, each of them saying in English the ancient words of Consecration, and Parker rose a Bishop of the Church of God. After this he was vested in the Archiepiscopal robes, and the Mass continued and was completed. No part of this service was solemnized in a corner. After the service a reception was held by the Archbishop at which the representatives of the Church and State were invited, and thus that great day ended.

In 1604 there was broached a silly story that at a London public house called "The Nag's Head," some so-called Bishops assembled and placed a Bible on the head of Parker and that constituted his consecration! This was concocted by a Jesuit Father who hoped thus to throw discredit on the

Consecration of Parker. As every respectable Roman controversialist had to give up using this fable, another argument was brought forward, and that was that the Consecrator-in-chief, i.e. Barlow, had never himself been consecrated. The reason for this assertion is that the Lambeth Registers do not contain any account of his consecration. This again is futile, for there are no accounts of the consecration of Wolsey, Bonner and Gardiner, and no one would dispute their consecration on those grounds. When Barlow was consecrated in 1536 the old practices in consecration of Bishops prevailed. The Country at that time had only one quarrel against the Church and that was the doctrine of the supremacy of the Pope. Whilst it is true that Barlow's sympathies were with the Reformers, yet it must be remembered that he had many enemies, amongst whom were the members of his own Chapter of St. David, and it is unthinkable that his adversaries would not have endeavoured to turn him out of his See if any doubt was in existence in their day about the validity of his consecration. These doubts were conceived eighty years after his enthronement. But again, even if evidence were forthcoming that Barlow had never been consecrated, no doubt has ever been alleged about the consecration of Scory, Coverdale, and Hodgkins, and this alone would prove that the consecration of Barlow was perfectly right, for the presiding Bishop is not the only consecrator but all collectively. This is an

undisputed theological maxim. Rome has again shifted its ground and now other arguments are brought forward. The greatest theologian of last century, Dr. Von Dolinger, writes thus about the consecration of Parker: "The fact that Parker was consecrated by four rightly consecrated Bishops, *rite et legitime* with imposition of hands and the necessary words is so well attested that if one chooses to doubt this fact, one could with the same right doubt one hundred facts. The fact is as well established as a fact can be required to be. Bossuet also has acknowledged the validity of Parker's consecration and no critical historian can dispute it. The orders of the Roman Church could be disputed with more appearance of reason." According to Liguori a Bishop who has been consecrated by only one Bishop is doubtfully consecrated. We all know of cases in the Roman Church when Bishops have been consecrated with only one Bishop.

The 1896 bull "Apostolicae Curae" condemns our orders, as defects of form and intention are to be found therein. The matter seems to have been conceded as being all right. A careful study of the splendid answer in magnificent Latin from our Archbishops pulverises this bull. This bull and its answer have been so lately broached that there is no need to dwell on it any longer. If the Papacy had the same strong chain of the validity of the Roman Succession to the Apostolic See it would be very happy. Rome fears the Anglican Church more

than any other Church. It is growing so rapidly and its Catholicity is made more and more evident that she is compelled to adhere entirely on her own behalf that she is the only Church on earth, the others are her rivals and therefore her enemies. Cases have come to my personal knowledge that people have been allowed to remain in her Communion who had given up all belief in many essentials of the Catholic Faith. *Unam Sanctam* bull, put forward by Boniface VIII, declares that "We declare, assert, define and pronounce that it is altogether necessary to salvation that every human creature be subject to the Roman Pontiff." That is the trouble of the whole matter; believe in the Pope and all the rest is easy!

Let us return to Elizabeth. She would not allow the more rabid Protestants to have their own way and she guided the Reformers into Catholic lines. We naturally ask what happened in this reign. Did the queen have ordained a new lot of men? What became of the Bishops, Canons and 10,000 of the Clergy; were these all turned out? No! by no means. The queen caused fourteen Bishops, six Abbots, twelve Deans, fifteen Heads of Colleges, fifty Prebendaries and eight Rectors to be deprived, for they would not conform; the rest went on with their work.

In 1558 Convocation drew up the thirty-nine Articles about which we may have to say something later. In 1568 Parker's Bible was published, and the

following year a revolt was organized against the queen. It was entirely due to the opposition of the Reformers, and some very harsh laws had perforce to be passed. In 1570 the Pope excommunicated Elizabeth and the Romanizers separated from the Church of the land.

England's greatness began during this queen's reign. The defeat of the Spanish Armada was a great blow to Rome. The Pope saw that the people of England were united and that his chances of supremacy had gone. Prosperity seems to have come to England with the bull of excommunication. It must also be borne in mind that the queen always professed herself a Catholic. When Pius IV invited the queen to the Council of Trent the invitation was worded in the same terms as those employed when inviting Protestant Princes. She returned an indignant remonstrance in which she states "an invidious distinction is made between me and other Catholic Potentates as have been invited to this Council." This is a statement that every member of the Church should learn by heart. We are as much Catholic as the Russians, the Greeks, the Serbians and other Eastern Churches. The one difference between us and our brethren that hold fast by the Roman Church is the Papacy. The *esse* of the Church is Episcopacy and not the Papacy. Why is it that the Pope of Rome has managed to obtain all this power? The sole reason is that when the Roman Empire fell all the halo that surrounded

the City of Rome was reflected in its Bishop. All the petrine text can be left to themselves. They receive no support in the first ages of the Church—they cannot stand the light of the Fathers of the first ages of the Church.

CHAPTER VI

Part I

Bishops.

The election of the most important Bishop in Christendom has changed from time to time. Broadly, the people of Rome elected their own Chief Pastor from time immemorial. But as the power of the Bishop of Rome grew, it was found that the mode of election should be changed. The right of election for the first ten centuries remained with the Roman clergy and people. In the year 1059 Nicolas II decreed that the election should rest with the Cardinals, but still it had to be approved by the clergy and Roman people and confirmed by the Emperor of the West. Slowly all these restrictions were abolished and the Cardinals only have the power of selecting a Bishop for Rome and the Head of the Papacy. How the old British Bishops were elected is not known. We found that even as early as 796 Alcuin tried to impress people that the duty of electing Bishops rested with the Chapters, but usually Bishops were chosen by the king with the consent of The Witenagemot

or Parliament. After the conquest, the king and the Pope had constant wrangles in the appointment of Bishops. The Popes tried to get in their power the election of Bishops, but after the accession of Edward this power was removed from the Pope and it rested with the Crown. There are three processes in the election of a Bishop: (1) he must be chosen, the king has a very great deal to do with the nomination and so has the Prime Minister; then (2) a place or diocese has to be found for him. The State nominates but the Church gives him spiritual jurisdiction; yet the most important step is (3) his consecration, and this is done, of course, solely by the Church.

We have stated that the Prime Minister has a great deal to do with the selection of men for the highest ministry of the Church. When the Prime Minister was a member of the National Church this system had much to commend it, but now Parliament is no longer a gathering of Churchmen only but of all sorts and conditions of men, believers and unbelievers, Jews, Turks or infidels. It is high time for the Church to make herself heard in her Corporate capacity. In many provinces of the Church outside England the faithful have resorted to more primitive methods, and Bishops are chosen by the Clergy and Laymen and sufficient guarantees are offered to avoid abuses. To give an instance we will give the mode of election in the Diocese of Guiana, which Diocese is a member

of the Provincial Synod of the West Indies. The Synod consisting of Priest, Deacons, and certain representative members chosen by the several congregations throughout the country are at liberty to select any Bishop or Priest over thirty years of age, who must secure two thirds of the votes of the members present, the voting being by Orders, i.e. each Order of Clergy and Laymen must record two thirds of the required votes. And a further guarantee should commend itself to all, viz., the election must be confirmed by a majority of the Bishops of the Province. If within six months the Synod should fail to make an election, then the duty of electing a Bishop falls to the Bishops of the Province. Frequently the dioceses delegate their power to a committee of Bishops and others, but the Archbishop of the West Indies is an *ex officio* member of such a committee.

In an English election neither the Clergy nor the people have any power to object to the selection of any man whatsoever. I remember being present at the Church at Bow when Dr. Temple was confirmed as Bishop of Exeter. There were objectors, but the lawyers decided that the only objections which could be listened to would be against some formality in the election proceedings or the identity of the Bishop elect. Practically once a man is appointed it is almost an impossibility to oust him out of his Bishopric. The consecrators, however, could refuse to consecrate at their peril. In the

act of consecration, the king or the state have no power to interfere. This is the important part after all. An immoral or heretical Bishop could be prevented from being consecrated. A Bishop must be at least thirty years of age and lawfully born.

Some of the Ministers of the Crown take a very great deal of pains in recommending to the king really good men, but there is no doubt that a great deal of back door-influence is made use of in these appointments. One of the classes from which Bishops are chosen is Head Masters of Schools, and when men like Temple are appointed it is well and good, but as a rule these men are martinets with no parochial experience and very little experience in dealing with the Parochial Clergy. They know nothing of the trials and peculiarities of the Clergy, especially those holding small country livings. Most of the Bishops know nothing of their Clergy and less of their people. In consequence of their involuntary ignorance they use their officials in a great measure, and a few of the leading, that is to say, the wealthiest, of "the faithful laity" exercise a greater influence over their Bishops than it is seemly. Some Bishops are considered simply *necessary evils.*

The Church will never prosper until there is a very large increase in the Episcopate. When towards the end of the seventeenth century England had a population of about 5,000,000, there were twenty-seven Bishoprics. Now that the population

is 40,000,000, we have only one See for each million. It is fair to add that there are thirty Suffragan Bishops and two or three Assistant Bishops. In addition to these there are retired Bishops, and some of them retired after a very brief spell of work in the Colonies or elsewhere, and they are dubbed "returned empties." These Bishops, whether they are Suffragan, Assistant or otherwise, are not as liked or respected, or looked up to as the Holders of the See. They stand in the same category as the Curates to the Vicars or Rectors. The remedy lies in the extension of the Episcopate. The Church at home should learn from her daughter Churches and Churches elsewhere. The American Church has a Bishop for every fifty-four priests, the Canadian Church a Bishop for every sixty priests; the proportion holds the same in the West Indies. Let me take another Country that I know well—Italy. There, there are seventy-five priests to every Bishop, with the result that the Bishops are known both to priests and people.

Our Bishops receive very large emoluments and many of them are compelled to live in Palaces and Mansions fit for those of Royal blood. With the exception of the Archbishops and the Bishop of London all the other Bishops could live in less pretentious houses, and with a stipend of £1,000 per annum they could do their work as Bishops in the Church of God. What about travelling expenses? The answer is that when the Bishops have restricted

areas with only, say, one hundred Clergy under them the expense will be very materially reduced, and again, travelling expenses might be borne by the several Dioceses. The Church also needs to do away with a large number of sycophants, or perhaps they may be called leeches, the lawyers whose fees are an impost that the Clergy can least afford.

If the Church can grasp these facts, if the Bishops themselves could give expression to what they themselves must know and feel, they would soon convince the Nation at large. Of course there will be opposition. The Dissenting brethren must oppose such a scheme because they know that the more Bishops there are the more powerful the Church will become.

When Bishop Jackson of Antigua wished to endow his Bishopric he set apart one half of his income but retained the Bishopric whose emoluments were derived from Imperial Funds, and by the time that he had set aside £20,000 he was called to his rest. Could not such a plan be followed by English Bishops at home ? If some of the best-paid Bishops were to set aside, say, £1,000 per annum to endow a portion of their immense dioceses, they would preach so eloquent a sermon that the laity would soon call for a hundred more Bishoprics !

CHAPTER VI

Part II

Some Bishops I have Met

Archbishop Tait. As soon as I arrived in England in 1868, the first function I was taken to witness was the enthronement of the Archbishop of Canterbury—Tait. I said to myself what a grand chance for the Church of England for such a ceremony in such a Cathedral! The magnificent flight of steps from the chancel to the altar lends itself to such a function as this! But no, the procession was not a procession but simply a walking of Choristers, Clerics and a huge array of Bishops to their several places. The Archbishop was a tall man but he was not my ideal of the Chief Bishop of the Anglican Communion. He gave me the impression of being a lawyer. His face was lawyer-like. I learnt that he was a Scotsman, and at the present moment the two Archbishops belong to the same cute and sharp race. Baring Gould in his "Church Revival" says of Scottish people: "Everything was grist to the Caledonian mill. The invading Scots

carried off whatever they could lay their hands on. Nothing was beyond their reach—a Premiership, a Chancellorship—a Royal Princess."

I was destined to make a little more acquaintance with his Grace of Canterbury, and when on furlough in 1880 I received a letter from his secretary, asking me to meet his Grace at Lambeth Palace and lunch with him. I had never seen more than the exterior of the Palace and so I was very grateful for the opportunity. The Palace is of great historical interest and full of memories. I was introduced to the various members of his family, and there were present several visitors from all parts of the world and some notable Eastern Prelates. The reason why a nobody like myself received such an invitation was due to my Bishop (Austin), who thought I had done some good work in establishing a Mission among the East Indians and Chinese in British Guiana. The Archbishop was exceedingly kind and interested in my career. I was shown over the Palace, and the Library interested me much. I tried to penetrate the Archbishop's face. It was pleasant and he gave the idea of a man who would have made a very good Prime Minister.

As a Catholic I could not admire a man who had been instrumental in causing such an Act of Parliament to pass, viz., the "Public Worship Regulation Bill," which was an attempt to destroy the work of those Priests of the Church who were

endeavouring to restore the Worship of the Church as laid down in her formularies. He persecuted the Catholic party with the usual result that when he was about to die he himself repented for having been so harsh with the only party that made the Church live again. That Act is a dead letter now, but it did a vast deal of harm which the providence of God turned into good.

As a Colonial Priest I also had something against the Archbishop. His Grace was the means of introducing that other disgraceful Act called "The Colonial Clergy Act" of 1874; the only good that it can do is to give certain fees to certain lawyers. Since I have been in England I have paid several fees to the lawyers connected with the See of Canterbury, and £1 1s. to that of York, and I expect that I shall have to pay another fee before I have done with it. This intolerable Bill treats the Clergy who have been ordained in the Colonies as a kind of Pariahs. The Bill enacts that no person who has been ordained Priest or Deacon, as the case may be, by any Bishop other than a Bishop of the Church in England or Ireland, can officiate as such Priest or Deacon in any church or chapel in England without the written permission of the Archbishop of the Province in which he proposes to officiate (price of permission, £1 1s.) It is said that sometimes the educational attainments of the Colonial Clergy are not as high as the Clergy in England possess. In a paper that I had to answer, many impertinent questions were

asked, as for instance the names of the Latin books that I had read, and other questions which to my mind reflected on the Bishop who had ordained me. The Act is uncatholic. A Priest is a Priest wherever he may be. There may be cases that Bishops may ordain men abroad whose education may have not been as liberal as that of an English Priest. They may not have had a University education, but at the same time I have met many an English Priest who might have taken honours in the Schools and yet his education for the Priesthood was lamentable. The ignorance of Church discipline, their total ignorance of moral theology and liturgies, has astonished me. I have met Priests who were compelled to refuse to hear confessions because of their total ignorance of how to deal with the poor souls who wanted their help and the benefits of absolution. The Colonial Clergy may not be so brilliant as the Priests of England but yet they have proved equal to their brethren in the homeland. Such Colleges as St. Augustine's, St. Boniface and Codrington have provided magnificent men, and the best Bishops it has been my privilege to meet in the West Indies were those men who were *not* trained in England. But what is the remedy ? Let each Bishop give their Priests who for just cause are compelled to leave the Colony or Dependence, letters, testimonials, not *pro forma*, but direct to the Archbishop and giving him full account of their history and attainments. I admit that there are

some men in England who have entered certain dioceses by the back door, especially those men who were trained, at the expense of the Church, for the Colonies and after a short residence they have wriggled back to England and have received good appointments. But I have considerably digressed.

The Church of England did not rise in the esteem of her people under the régime of an Archbishop who persecuted a priest for having a stone altar, another because he obeyed the Prayer Book in hearing confessions, and others for wearing coloured stoles! The Catholic Church would have gone under if it had not been for her faithful Priests who fought for the faith and suffered for it. Archbishop Tait's greatest act was performed when he lay a-dying, when he counselled that faithful martyr, Fr. Mackonochie, to resign the living of St. Alban's, Holborn, and thus baulk the crew of that miserable Association which has dared to arrogate to itself the name of "The Church Association," but which the irreverent, when they have cause to use the name of this Society, only condescend to use the first syllable of the last word.

Archbishop Maclagan. Some years after I had the privilege of receiving an invitation from the Archbishop of York and was entertained at Bishopsthorpe for a few days. I was asked to preach at the Parish Church. Here again I found that the Archbishop was a Scotsman. He was rather a small man, and the only thing that im-

pressed me was the careful way that he pronounced Indian names, and evidently he knew something of Indian languages, and I soon learnt that he had been an officer in the Indian Army. A great work had been done by him at St. Mary's, Kensington, and he owed his promotion to that, as well as to his wife. The Archbishop did not impress me with greatness, but I felt that he was a good and saintly man. His kindness to myself was great, he took me about and sent me to his Registrar, who was more than kind in showing me the glorious Minster and the other interesting places of that ancient city.

In 1915 it was my great privilege to preach in that Minster on behalf of the S.P.G., when I heard the Octogenarian Dean read the Service, and his splendid voice and clear enunciation were worthy of imitation by most of our Clergy. There was, however, one thing that simply made me sad—immediately after the sermon and the prayer for the Church Militant, i.e. in the midst of the great Eucharistic Service, most of the Clergy, the choir and the people left, and a dozen or so remained till the end of the Mass; thus the most important part of the service was attended by a few, and the Service, though reverently read, was of the plainest character possible. I was thankful that there were not in that Minster any representatives of the Roman, Russian, or Greek Churches. Not until England learns that the Eucharist is *the* only

Divinely-appointed Service and the Principal Service of the Sunday will she become once again the Church of the Nation.

Archbishop Temple. I saw the Archbishop first at Bow Church when, in 1869, he had been offered the Bishopric of Exeter and because of a certain essay in "Essays and Reviews" was thought to contain an attack on Miracles, there was a great stir, and even Tait, then Bishop of London, was against him. But Gladstone, who appointed so catholic a Bishop as Moberly, was not going to offer a Bishopric to a man who held heretical opinions. A court was held at that ugly and uninteresting church at Bow, and as a young man with a very scanty knowledge of English I could not make out what it was all about—there were some people protesting against the appointment. The Vicar General, however, overruled the objection and he was confirmed in his appointment. Many friends of Temple asked him either to withdraw from the appointment or recant his opinions supposed to be heretical. He did nothing of the kind and did not utter a single word, but when he was enthroned he preached a sermon that at once showed to the world the faith that was in him, but as the essay had been misunderstood he withdrew it from any subsequent editions of that book. When in 1881 I wrote a book entitled "The Apostle of the Indians" and sent him a copy, he acknowledged the gift, and he stated, "the book has interested me very

much though I have not yet had time to read it through."

When I was in England that same year I had the privilege to preach at Fulham Parish Church when he was present, a fact that did not make me feel very happy with myself. However, he was good enough to speak about the book and asked me whether the snakes and deadly insects of all kinds mentioned in this book came to attack us in troops. In other words, the Bishop thought that I was pulling the legs of my readers. I was invited to visit the Palace, which I did. Dr. Temple was a total abstainer, and no alcohol of any description was allowed. Once again I saw the Bishop on the occasion of his enthronement as Archbishop of Canterbury in his Cathedral. I was privileged to be in the procession and there was not much to contrast it with the enthronement of Tait. Again the Church missed the great opportunity of having an appealing ceremony, such as would have been used in the days of old when Anslem was similarly enthroned.

The Primate of the West Indies: *Bishop Austin.* I was ordained both Deacon and Priest by this truly great man. He was consecrated in Westminster Abbey on St. Bartholomew's Day, 1842, and thus he became first Bishop of Guiana. He was instrumental in establishing a chain of Missions all over the Colony among the Aboriginal Indians and whereas he came to a diocese where all the

Aborigines were heathen; after his wondrous episcopacy of fifty years he had the satisfaction to know that all the accessible stations had gathered in nearly all the Indians to the fold of the Church. The children of the slaves who had all been baptized by the time he became Bishop received the tender care of this Father in God. The immigrants from China and the East Indies received his fatherly attention, and the way in which he handled the Chinese was so remarkable that a large number of them were admitted into the Church, and at the time of writing there are very few Heathen Chinese left. They are the best Christians in B. Guiana. His work among the large population of East Indians was well begun, and had his successors followed in his path the work would have prospered much more than it has.

The Bishop was a High Churchman, and when he first introduced the Eastward position his Archdeacon (Hyndman Jones) actually left the Altar and the Bishop had to complete the Eucharistic Service alone. On the 7th November, 1883, when he was 76 years of age, he was elected Primate of the West Indian Province. On St. Bartholomew's day, 1892, he completed his episcopal Jubilee, on which occasion the Archbishop of Canterbury cabled his congratulations thus: "FELICITATES, CANTUAR." The Queen, who had said of him fifty years before that he was the youngest and handsomest of all her Bishops, marked that occasion by appointing

him Prelate of the Most Distinguished Order of SS. Michael and George. The Government presented him with a gift of £10,000, which the Bishop handed over to the new Cathedral Fund, which he was just able to enter before he was called higher. He died in my arms on the 9th of November, 1892, aged 85.

The greatest honour that the Bishop conferred on myself was the appointment of Canon of his Cathedral on the day of his Jubilee—three months after, he died. The Nestor of the Anglican Church, as he was styled, will ever be remembered for his good and holy life, his unswerving adherance to his own practical idea of an apostolic Bishop and his singular facility for unobtrusively and unostentatiously, yet vigorously withal, administering the affairs of a diocese as large as Great Britain. He was a splendid athlete, a good oarsman, in fact he was one who was instrumental in starting the Universities' Boat Races, in which, years after, his own son took a part. He was a splendid whip, and on one occasion whilst he was driving across a railway crossing was so interested in the conversation that he never noticed an approaching train, but a touch of his whip saved us from being hurled into eternity. His wonderful simplicity of character may be shown by the following anecdote. I had started a Mission on the borders of Venezuela on the Rivers Barima and Arooka and the Bishop came to hold his first confirmation there. He was over 80 years of age and

we discovered the Bishop hard at work washing his singlet; as we had been travelling for several weeks he had run short of underclothing. We had great difficulty to persuade him to allow one of the crew to finish that work.

CHAPTER VII

Part I

The Clergy

The first Theological College for the Church of England since the Reformation was due to the munificent benefaction of General Codrington, who left certain plantations in Barbados for the purpose of establishing a college for men whom he desired to be under vows of poverty, chastity and obedience, and who should be obliged to study and practice "Phisyck and Chirurgery" as well as Divinity. The General died in 1710, and it took many years before the college was built, and it was not until 1830 that the college was used as a Theological College, and since that date and up to 1900 the college had trained 390 men of its alumni for the Ministry of the Church. The work of starting the college was due to the first Bishop of Barbados (Coleridge), ably seconded by its first Principal, the Rev. J. H. Pinder. It is interesting to relate that when Mr. Pinder retired from Barbados in consequence of ill health, under the providence of God he became the first Principal of the first Theological College in

England, the one established at Wells, for Graduates of Oxford and Cambridge. Now there are a great many theological schools—32 in number, but not yet half enough.

But what happened before this solitary college was started? University men attended certain classes, which entitled them to present themselves for ordination. The examinations were a farce. I have seen Papers given at these examinations that were ludicrous in the extreme. Theology was at a discount. Papers on Pastoral Work were very meagre. Men were ordained for no other reason than their social standing. The Clergy were chosen from the upper and middle classes and those who had money. The people were thus taught that it was the business of the Clergy to keep up the fabric as well as the different organizations of a well-conducted parish. The people of England are woefully ignorant about their Church. There are many intelligent and well educated people who believe that the State supplies the stipends of the Clergy. They have no idea that the Church lives on her own income bequeathed to the Church by the liberality of their forbears, and most of them have their religion on the cheap. There are many of the Clergy who could not possibly live on their clerical incomes, and so they depend on their private incomes or on the fruit of their literary attainments. The Clergy are paid either by ancient benefactions or tithes arising from the profits of lands, etc. They were

at one time paid in kind, but since 1836 they have been commuted into tithes rent charges. The people, at least some of them, especially those who have separated from the Church, strongly objected to paying them. These people are those who would like the Church disestablished and separated from the State in the vain hope that they would be relieved from paying the tithes. They delude themselves, forgetting that the tithes would be exacted by the State and would be applied to other purposes not of an ecclesiastical nature. With reference to Disestablishment, if the Church were not to be robbed of her property, it would be a great blessing.

Notwithstanding what the Church has left undone with reference to the training of her Clergy, their learning as a body is still the *Stupendum Mundi*, and in my opinion now that there are so many more Theological Colleges it does not seem to me that the learning of the men of the present day equals that of the men of yore. Notwithstanding this the new men who are without a University education, and as many of them have spent their earlier life in business, have got a better grip of the people. They are leading good and pure lives and spend their time, perhaps too much of it, among their people, especially in towns, and too little on their knees and in their studies. Every Priest is bound to say his Daily Offices in the church, but, alas, there are a great many who disobey, and there are still some who

keep their church hermetically sealed from week's end to week's end. It is a scandal that the Bishops who take notice of those who are over-zealous take no cognizance of those men who neglect their parishes and their duties. It will hardly be believed, out of the Anglo-Saxon world, that there are some churches even now where there is a resident Priest, and yet he does not celebrate the Holy Mysteries every Sunday. As I am on this point I have sorrowfully to mention that there are some churches that have dared to introduce the uncatholic practice of having the Mass in the evening, an innovation introduced by some well-meaning Priest in the middle of the nineteenth century, and no Bishop has summoned up courage to stop this practice, and these same Bishops will not enter a church or will not licence a Curate to some churches because they reserve the Blessed Sacrament for the sick, which is a Catholic practice from time immemorial. This extract from the "Church Times" will show how some Priests behave :—

> "We have been favoured by a correspondent with a copy of the 'Stretton Grandison and Ashperton Monthly Magazine.' The Vicar, we gather from its pages, is all in favour of an old-fashioned Sunday. He has conceded the privilege of an early Celebration, on a date named, but only as an exceptional privilege, and in response to a particular request. For that is not to be regarded, he indicates, as the ideal way of beginning Sunday. 'Anybody with an easy conscience ought to be

able to sleep quite comfortably until 9 o'clock on the Sabbath morning.' Then he will be able to worship at eleven, the best hour of the day. 'To see crowds of people crowding in and out of Mass at 6, 7 and 8 o'clock in the morning, as one does in Catholic countries, is not an edifying spectacle.'"

Not "an edifying spectacle," forsooth! It is almost incredible that a Priest could so far lower himself to write such utter nonsense.

During the months, or rather years, between 1868 and 1874, I spent my holidays almost entirely among the Clergy and their families, every time I came to England on furlough. During the forty years of my ministry I came to England about ten times, and usually deputized for the S.P.G., and so I went through England, Ireland and Wales, and I lived among the Clergy. What is the impression left on me? The vast majority are saints, and many of them martyrs. I have seen and met men of the greatest ability and brain-power placed in parishes where there were none who could appreciate them. Their wives and families spending their lives on behalf of the people, many of whom never appreciated them. Usually the lady at the Vicarage lives an exemplary life, and is of the greatest possible help to the people. I have been in houses where I fear my very shoes must have been brushed by the lady or daughter of the house. Many Priests are so poor that they cannot afford a servant, and yet the poorer parishioners are never sent away empty-

handed. The Rectory and the Vicarage are not to be compared with the average Presbytery on the Continent. That there are advantages in the celibacy of the Clergy it cannot be gainsaid; on the other hand there are still greater advantages in a married Clergy. The Clergy who are married and bring up a family in the fear of God are the best example in any parish. The Clergy have given to the world a magnificent multitude of fine men and women. The saying that the sons and daughters of the Clergy are not the best is a calumny. The army is largely recruiting its officers from the ranks of the Rectories and Vicarages. It is the same with the Navy and Civil Service. There is one complaint that I have to make. The Clergy should largely be recruited from clerical families. Many of the Clergy are afraid to encourage their children to enlist in the service of the army of God.

CHAPTER VII

Part II

Some Priests I Have Met

The difficulty I have in dealing with this part of my subject is an *embaras de richesse.* I have known so many of them.

The first was the Rev. Sir James Phillips, Bart., Vicar of Warminster, Canon of Salisbury, Warden and Founder of the Missionary College of St. Boniface, and the restorer of the beautiful Minster at Warminster. When in 1868 or in '69 I was sent to that college, which in those days was not the magnificent building that it is now, it was my misfortune that my knowledge of English was still very limited. I could not benefit by the lectures, and the first term was not a very helpful one, but many of the young fellow students helped me right well, and as they discovered that I took an interest in cricket and football they soon made me learn English. Sir James had me often at his house, and Lady Phillips spoke French well, so we soon got on well together. Sir James did not take a very active part in the training of the men: his work was financing the

college, and he raised an immense sum of money. Warminster at that time was thoroughly Protestant, and I remember the row there was on the first Sunday when the preacher ascended the pulpit with a white surplice ; a large number of people, I am afraid hired for the purpose, left the church, and at that time, as I myself was under the influence of Protestantism, I joined in the exit. I ought to have been dismissed from the college, but Sir James was so extremely nice and kind to me, and from that time I began to see how it was possible to be a thorough Catholic without being a Papist. Sir James had such wonderful patience and tact in his work that in a short time he lived down all opposition. He was a strong Liberal, but his political party never advanced him in any way. There has never been a man in the Church who worked so nobly or who did a greater work than he, and his services were never recognized by the State. He had a large family, and his boys, all over six feet in height, have all succeeded in life. His eldest son, the very image of his father, became Lord St. Davids, and his other boys and girls are splendid specimens of the Children of the Clergy.

Sir James succeeded to his Baronetcy whilst I was at Warminster. He was a thorough Catholic but not a Ritualist in practice. He was just like many other of the old Tractarians, unconcerned as to ritual that expressed the faith that was in them. He never wore more than coloured stoles. He was

not a great preacher: that is to say his matter was good but his delivery was very unhappy. This must be said of many of the Priests of our Church. There is hardly any attempt made to teach elocution and the art of oratory. The Bishop of Salisbury honoured him with a stall in his cathedral, one of the many stalls that abound, without fodder !

The Rev. Frederic Charles Finch was the Priest that I met in Rome and who invited me to come to England. I first went with him to Paris in 1867 to the Paris Exhibition, and the following year he asked me to come to England. I hoped to get some work in a sculptor's studio, but when I met Dr. Leonini the whole course of my life was changed. My friend was a Doctor of Laws in the University of Cambridge and when I met him he was a Curate of St. Stephen's, Westminster, a church built by Lady Burdett-Coutts, a well-known philanthropist, and when I was introduced to her she addressed me in very nice Italian. Subsequently Dr. Finch became curate in charge of one of Wren's Churches, St. James Garlick Hythe, the Rector of which was Dr. Burnett, a very aged Priest who was no longer able to take any duties. The church was worked on Evangelical lines and Dr. Finch did what he could to improve matters, but it was difficult. At that time there was in that church a clerk, a very little man who kept an " Eating House " just opposite the church. He wore a black gown and he had a very strident voice, and, as he was as deaf as a post,

to hear this man ejaculating his "Amens" in the midst of a prayer was most ludicrous. When I had learnt sufficient English my friend asked me to read the lessons. I remember that after the services the Churchwardens of those days came in and always opened some excellent port. What, however, disgusted me very greatly was on one occasion a dinner or luncheon was given in the vestry, and the church was used as a kind of pantry where the dishes were kept, and I believe there was not any other entrance to the vestry but through the church. I have seen the Churchwardens inside the Sacred Building wearing their hats! Dr. Finch did his best to improve things, but the Protestant idea of reverence was at a low ebb.

Dr. Finch had a good voice and was considered a good preacher. When Dr. Burnett died it was hoped that the Dean and Chapter of St. Paul's would have bestowed the living on the Priest who had been in charge of the Parish for so long, but as the living was rather valuable it was bestowed on somebody else. The Doctor had many other livings offered him but he would take none of them, for, as he said, they were all starvelings and required plenty of private means to enable any one to hold them. I shall return to the disgraceful state of affairs in the matter of patronage.

Dr. Finch, who lived to a very great age, died as an Assistant Curate; what his means were I never knew, but he lived most humbly and his pleasure

was to help young men for the Ministry. As he kept no servants we did everything ourselves with the help of a charwoman. Well, he has now gone to his reward.

Father Benson. During my vacations frequently I did not know where to go. At times I went to help in some school, and my fair knowledge of Latin, French, and Italian stood me in good stead. Italian is not so popular now as it was before Queen Victoria came to the throne. As she married a German Prince, German became the rage and Italian was put on one side. I hope that all of us have had enough of the Teuton to last for some generations and that Italian will come to its own again. How one can sing in German when they have Italian passes my comprehension, but to return to the saintly Father Benson. Just before I came to England in 1865 he started the famous Brotherhood of St. John the Evangelist. Now as I am writing there are Daughter Houses in India, South Africa, Kaffraria and in the United States of America. The Mother House is at Cowley, near Oxford. I spent two of my vacations there, the first when Fr. Benson was the Superior, another when Fr. Grafton was in charge. Fr. Grafton eventually became Bishop of Fond Du Lac. The Society carries on educational and Mission work at home and abroad. I have spent very happy times there. The Fathers are under the usual three vows. They had a chapel at the top of the

house. They had a good library and I could do some work. To be in the presence of Father Benson was a delightful experience. There were evidences that although he was in the world yet he was not of it. He was a staunch believer in the Catholicity of the Church and in her Mission. He was loyal to a degree and would not have anything that was Roman but only because it was Catholic. He was a magnificent example of what a loyal Catholic can be. As a Confessor I found him as gentle as possible, a contrast to some Confessors of the Italian Mission, and markedly more so than the Confessors I met in Italy. And writing of Confessors I must say that the matter of appointing Confessors cries out for reform. I have met young Priests who had received the grace of ordination and the power of Absolving, and who without any knowledge whatever of dealing with the immortal soul of man have dared to hear confessions. A man who has never read a word of Moral Theology cannot possibly make a good Confessor. If the Houses of Convocations were to pay less attention to trying to alter the Prayer Book, were to spend some time on the subject of confessions and of licensing men to hear them and to tackle the subject of "Reserved Cases," they would confer a great benefit on the Church at large. The Cowley Fathers are doing a great work, especially in hearing the confessions of Priests and Religious, and through such men the Confessors could be trained. Father

Benson's great work was the holding of Missions and Retreats. I had some of the notes that I took myself of some of his saintly and wise words that proceeded out of a full and good heart. I have lost them. One who knew him well thus writes of this Saint of God, and gives a beautiful picture of him :

So near and yet so far—so near when need
Or pain or helplessness had asked for aid,
So far uplifted by detachment high,
That we, beholding him, might be afraid
To ask for what he hasted to concede.
Lofty and lowly, near and far, indeed
Separate he walked, and yet the friend of all :
So sure to help, so ready at our call,
Humble in height, great in humility.

V. S. S. C.

Father Congreve was another of those saints whom it has been my privilege to know. He was formerly Curate under Sir James Phillips at Warminster for two or three years and therefore took an interest in the young students at the Missionary College, and he invited some of them to stay with him when he became Vicar of Frankby. Two of my holidays were spent with him. They were delightful days. He reminded me more than anything else of St. Francis of Assisi. He loved nature and the country in which he lived. Whilst there, at Frankby, the church was restored by the artist Kempe, who, I was told, had desired to take Holy Orders, but an impediment in his

speech prevented him from attaining his desire, and so he took up art. He designed many stained glass windows and they became famous. Mr. Kempe was engaged in mural decorations at Frankby. I have in my possession several of Father Congreve's letters, and his neat writing and composition were admirable. They were letters that helped those who were fortunate in receiving them. They all breathed the love of God. He has written many devotional books that reveal the love of God that pervaded him. His love of poetry was also great. He taught me to care for that poet of Nature—Wordsworth. As a matter of fact I learnt many choice pieces by heart. Wordsworth is not the vogue now; I wish he were. Of the religious books that Father Congreve wrote, his best and the one that will live is his "Parable of the Ten Virgins," a book that must appeal to all, especially the Sisters of Mercy whom he greatly helped in conducting Retreats for them.

The Rev. J. R. Madan, Principal of the Missionary College at Warminster. When I was there he left us and joined the Church of Rome. I shall always have a very pleasant recollection of so good and holy a man. His defection was a great sorrow to his father, Canon Madan. It was also a great blow to the young college and to Sir James Phillips. After this the men of the college were looked upon with suspicion for a time. I wish I had the letter he sent me soon after his 'version. The rock on

which he was wrecked was "Authority." We must admit that the divided opinions of our Bishops is a matter of great concern, yet we must not forget that after all authority is vested in the Bishops collectively, and until we have a General Council in which all Churches, East and West, can sit in perfect freedom, there can be no final authority. In the meantime we of the Church of England are preparing the way by Synods, Diocesan and Provincial, and in the meantime we can only " pray for the peace of Jerusalem."

The Rev. Dr. Bailey, Warden of Saint Augustine's College, Canterbury, under whom I had the happiness to be for three years. He was a High Churchman of the old school. His appearance was very stern and the way he dealt with men severe. His biographer, the Rev. E. R. Orger, admits this sternness and adds: " He in reality had a tender and warm heart, and was naturally sensitive." He placed a very high standard before us. And what men he trained! Several became Bishops, many Deans and Archdeacons, and Canons galore. Two men only I will mention who were both at St. Augustine's and St. Boniface with me, Canon Margöshis of Nazareth and James Colbeck of Rangoon. These two men alone were crowns of glory to Dr. Bailey. Whenever I came to England I always found a welcome from him. I stayed with him at West Tarning, of which he was Rector. I met him at Canterbury, and how gentle he had grown: all his sternness

had disappeared. Time and the exigencies of space compel me to omit the names of many that it was my privilege to meet, and many became life friends.

CHAPTER VIII

Some Laymen I Have Known

In the Church of Rome in Italy it is very seldom the case that the laity come forward. Such a thing as a layman making speeches and taking chairs for religious matters is almost unknown. It must not, however, be imagined that the people do not take any interest in religious matters. The work done by them in their numerous guilds and confraternities is most excellent. In England there are many men and, now-a-days, women, who do frequently come forward and speak at public meetings, and some of them are doing a very great deal of good. It has been my pleasure to meet many such. I shall mention two or three of these. It will have been noticed that I never refer to people who are still with us for obvious reasons. The first gentleman I came in contact with in my ministerial career was

Quintin Hogg. This gentleman, as a member of the well-known firm of West Indian merchants, Hogg, Curtis and Campbell, had vast interests in Demerara. He offered Bishop Austin £300 per annum and a house in order that a Missionary might be found to evangelize the coolies on his estates.

The Bishop gave me the charge of this Mission. Mr. Hogg was a character in many ways. He helped the Hindoos to build their temples and the Mohammedans their mosques. "If I could not convert these men to Christianity that they should worship some god rather than none at all" is what he said. He was a very broad-minded man, and I did not feel a very happy man with my "narrow" views. He boasted that he had "broken bread" with every denomination except the Romans. I believed in the Catholic Faith, and thought that all the accessories of our Faith such as ritual, music, that the Church uses would help in bringing men and women to the foot of the Cross. Although I may say that he did not interfere with me, yet I had hoped for many things that I never obtained, e.g., I asked for a piece of land that I might have a church consecrated by the Bishop. Quintin Hogg would not accede to my request, and so I had to be satisfied to erect little places of worship built of wattles and mud. I remember that at Plantation "Enterprise," that eventually came into the hands of Mr. Hogg's firm, I was allowed to use a small heathen temple where I actually preached the everlasting Gospel. In the course of time all idols were removed, the temple enlarged, and it became a Christian church.

Mr. Hogg was a firm believer in prayer and the Bible, which he knew thoroughly. He was horrified when he heard that I stated that our religion is not

the religion of a book, but of the living Christ. If all the Bibles were burnt, it would not make the slightest difference to my faith. The religion of Jesus spread long before any Book of the New Testament was written.

Mr. Hogg, although a wealthy man, yet became as one of the poor ones that by all means he might save some. He was a modern St. Vincent de Paul, the greatest philanthropist of the sixteenth century, or another Francis of the thirteenth century. Had Quintin Hogg become a Roman Catholic, he would have assuredly been canonized. Boys were his passion. He mixed among the lowest of the low, and to understand the man we should state he took a fancy to street-sweepers and shoe-blacks. To understand them thoroughly he purchased a second-hand suit of clothes and a shoe-black's outfit and after office hours he sallied forth to blacken shoes and do any jobs that were going, and the story goes that he blackened the shoes of Sir James Weir Hogg, his father.

When he saw the terrible poverty and the squalid environments of the poor boys he set to work to improve the conditions of this class of unfortunates. He started ragged schools and other clubs for these lads, and finally he started and organized the celebrated Polytechnic in Regent Street, which was the great success of his life. He simply gave all his spare time, and when he retired from business he devoted his life to that great institution.

In Demerara, I cannot say that he was greatly beloved, because he had practically to reconstruct the sugar industry, and money flowed like water. There used to be a great number of sugar plantations very small in extent and badly equipped. He amalgamated many small plantations and equipped them with the best machinery obtainable. He also put up many model cottages for the workmen and tried to do his best for them. It is impossible to make sugar without at the same time making rum. The newspapers abounded in attempts to make fun at him in consequence of this. To his critics he thus replied, "As far as my conscience goes, I should have no difficulty either in brewing beer or distilling, though I could not use my capital in multiplying temptations to induce people to drink that which to many becomes a terrible curse. I should draw exactly the same distinction between brewing beer and developing a public-house trade as I should between growing opium and owning opium-smoking dens. Both of them are useful medicinally—at least that is my opinion, but both of them when taken recklessly and unnecessarily are capable of producing immense harm. But when he saw that his philanthropic work was likely to suffer he made up his mind, at a very serious loss, not to make any rum on the only estate which belonged to him, and with reference to the other estates which belonged to his firm he declined to receive any profits from the manufacture of rum.

This evidently shows what kind of man Mr. Hogg was.

Another matter that caused him annoyance was the observance of the Sunday. Many chaffed him considerably because his chimney stacks were seen smoking on Sundays. It was quite impossible to let the fires out entirely, and I quite agree with him. Also on many of the sugar estates Sunday was used to overhaul the machinery, and they found fault with that. I am not a sabbatarian and I think if by doing certain repairs on a Sunday hundreds of men are free to work on the Monday that it is quite justifiable. The Sabbath was made for man after all.

The exigencies of space forbids my adding any more except that he had a room at the Polytechnic, which he used to sleep in when pressed for work. He died in his bath, evidently asphyxiated by the fumes of the gas stove, on January 16th, 1913. There is a statue of him outside the Polytechnic to commemorate him, but his best memorial is the Polytechnic opposite.

Lord Nelson. It was with great pleasure that I received an invitation from Lord Nelson to stay with him at Trafalgar, near Salisbury, during one of my peregrinations for S.P.G., and I preached at the Parish Church and also I spoke at a meeting at which his Lordship presided. His house was not a pretentious mansion, but a very comfortable one. There is a church in the grounds and an oratory in the house where Lord Nelson himself took the

daily services. He told me that he never asked the clergy who came to stay with him to take the services. He thought that he should be the priest in his own household, and quite right too. He also read the lessons in his Parish Church. He informed me that he was a poor man in consequence of his position. "I should be quite comfortably off if I were a private individual, but being such as I am, I am comparatively poor." It was quite a delightful experience to stay with such a man. He took a deep interest in the work of the Church both at home and abroad. His time was always at the disposal of the Church.

H. J. Chinnery. Another interesting layman I met in Buckinghamshire, whose seat was at Winslow Hall, was H. J. Chinnery. He was a Stockbroker, who had another house at Teddington. This gentleman took the chair at a Missionary Meeting in his parish, and when he heard that I was about to go back to Demerara and that I had to leave my two boys behind he forwarded me this letter :—

> "I was touched when I heard you say you were leaving your boys behind you, knowing how I should myself feel if I had to leave my own little ones in a strange land.
>
> "I will do my best to be a friend to them. We leave this place at the end of March, to live at Teddington, about nine miles from Weybridge, all the summer, and I will go over and see the boys when I go to Teddington, and will write to you about them."

Mr Chinnery became a very good friend to them and I shall be ever grateful to him. Some years afterwards he invited me to Teddington, and he used his influence with Prebendary Boyd, then Vicar of Teddington, and I received a splendid collection for some work in Demerara. I learnt there that Mr. Chinnery was a munificent contributor to the building fund of the magnificent church at Teddington.

All over England are to be found such men as these who take very great delight in doing all they can to make God's House beautiful and help in every way to help the Church at home and overseas. I have met many such, but as they are still with us I cannot say more. England is blessed with many such men, and may their number increase and multiply.

Photo by] [*Sir Crossley Rayner.*

KAIETEUR FALL, BRITISH GUIANA.

Height, 822 feet; width, 300—400 feet.

CHAPTER IX

Missions to the Heathen

The Roman Church possesses a magnificent organization for the promotion of the Christian Faith. It is called Propaganda (De Propaganda Fide) which was founded by Gregory XIII. when the Reformation tumults were raging all over Europe. The congregation and college not only undertook to propagate the Faith among the Heathen but also to try and undo the work of the various Reformers.

The English Church from the earliest ages has been a Missionary Church. We need only mention such names as SS. Columba, Wilfrid, and at this time we must especially mention the Apostle of Germany, Boniface. The time may come when England's Church may take its revenge of the terrible deeds committed by the descendants of these converts of Boniface by sending to them other Missionaries of a like stamp and reconvert Germany.

From the end of the fourteenth century to the seventeenth century very little was done for Missions by England's Church. The Elizabethan Discoverers, however, were religious men. Voyagers from other

countries were also men who wished to discover lands, asserting that all new lands and peoples would have a chance to be brought to Christ. The great Christopher Columbus was intensely religious, and the discovery of new worlds was desired by him not for the fame that might accrue but for the hope of bringing unknown races to the foot of the Saviour of mankind. On board his vessels prayers and the Holy Sacrifice were daily offered. The singing of hymns and psalms was a part of the daily routine, when at last on the 12th of October, 1492, he discovered San Salvador (note how many of the Islands of the West Indies bear a sacred name besides the one named, for instance, Dominica (Sunday), Trinidad (The Holy Trinity), St. Kits (St. Christopher), The Virgin Islands, etc.) Columbus thanked God by kneeling down on *terra firma* and thus publicly acknowledging the help of the Deity.

All the ancient Charters given by the Sovereigns of Europe, including Elizabeth, bear sufficient evidence that the intention of the discoverers was to convert the natives to Christ. Sir Walter Raleigh gave the Virginia Company £100 for the Propagation of the Gospel in the territory of the company. Alas! Many of the immediate successors of the first discoverers treated the natives with incredible cruelty.

The first act of the English Church after she had become autonomous was the sermon preached by Dr. Donne, Dean of St. Paul's, before the above-

mentioned company, which was the first Missionary Sermon printed in the English language.

In 1634 an Order in Council gave the Bishop of London jurisdiction over English congregations abroad. In 1649 the Long Parliament actually started a Missionary Society for propagating the Gospel, and by Cromwell's order £12,000 was collected in our churches for the purpose. In 1681 the Christian Faith Society was established, and this was succeeded by that great society which is doing a good work to this day, the Society for Promoting Christian Knowledge; this was followed by another society that represents as nearly as possible "The Church." Unfortunately, it has chosen a very cumbrous name, viz., that of "The Society for the Propagation of the Gospel in Foreign Parts," and when it is remembered that it is carrying on its great work chiefly within the Empire it sounds odd. It is very strange that those societies which are carrying on the work of the Church on the most Catholic lines have chosen the most uncatholic nomenclature to express themselves. There is another society which works on lines far from Catholic and who delight to make converts from other Catholic Churches, and this society arrogates to itself the name of "The Church Missionary Society." It is passing strange that another society has chosen the name of "The English Church Union" to describe herself, and she is straining every nerve to maintain the Catholic Faith whilst

a persecuting society that has no Churchlike spirit whatever has assumed the name of "*The Church* Association."

There are several other smaller societies that take sections of the heathen world—some working on thoroughly Catholic lines and others, though connected with our Church, work on other lines not quite so Catholic. There is a great deal of overlapping, and large sums are spent in organization, but if all the societies could be amalgamated there is no doubt that there would be a great saving and far better work could be achieved. The American Episcopal Church is its own Missionary Society, and the Church in Canada works on the same lines. It is hoped that this fondness of divisions and working by independent groups will cease. There is a movement afoot which augurs well for the removing of these anomalies. As a matter of fact some steps have already been taken to establish a Central Board of Missions and its aims are to bring all these societies together, and it is hoped that eventually all these organizations will give up their shibboleths and a vast society similar to the Propaganda of the Church of Rome or the Board of Missions of the American Church will be established. The Church must be her own Missionary Society.

CHAPTER X

My Work in British Guiana: A Country Parish

As out of the fifty years of my life in the Church of England, forty of it were spent in the West Indies, I must give some account of the Church in those parts. The West Indian Church comprehends also a portion of Central America through its inclusion of the Diocese of British Honduras, and a portion of South America in the Diocese of Guiana with its jurisdiction over members of our Church in French and Dutch Guianas. Spanish Guiana (Venezuela) is under the oversight of the Bishop of Trinidad as far as members of our Church are concerned.

In the West Indian Church we have a great many varieties of races to deal with. First we have the few Aborigines, mostly in Guiana. Then we have black men, the descendants of the slaves, then the coloured people, the offspring of the white planter and their slaves, who grew to be an important class; they became the book-keepers and the more skilled labourers, and thus stopped in a great measure the introduction of more white

people, who sought other climes for their energies. Gradually this class of people became a very important element in the community; the Church ministered more readily to these than it did to the slaves, and they were found worshipping in the churches with something like regularity.

The Church of England during the colonization of the West Indies was imbued with a spirit of Erastianism, and was looked upon as an appanage of the State. Chaplains were sent out here and there, but their ministrations were confined to the whites. The most fatal blunder was the sending out of Priests who were practically free lances, responsible to no ecclesiastical authority. All Chaplains received their authority from the Bishop of London, but a Bishop of London holding authority over the West Indian Islands was practically powerless.

Then, again, there is no doubt that the Bishop of London ordained men on lower qualifications; but such men, without due supervision, were likely to deteriorate.

Furthermore, the number of Clergy was far too small to make any impression. The churches and chapels were tiny buildings, and the services were carried on without reverence and ceremony. Music was not considered proper in church, and teaching as to the efficacy of the Sacraments was held in abeyance. The Church was without life. A Church without Bishops and without Deacons,

but with a laity who did not consider themselves a part of the Church, could not make headway.

At last the entreaties of the Clergy and laity, both at home and abroad, were listened to and the Church sent out two Bishops to the West Indies. The English Government was most liberal in granting ample stipends for the Bishops, their Archdeacons, and additional Clergy or Curates; while the Church gave the very best of her sons to the work. Dr. Christopher Lipscomb, who proved an able organizer and administrator, was appointed to the See of Jamaica, which included the Bahamas and Honduras; whilst to the Diocese of Barbados, comprising all the Windward and Leeward Islands, Trinidad and Guiana, was appointed a man who belonged to one of the most distinguished families of England, William Hart Coleridge.

The moment that an Episcopate was provided, the Church was quickened into activity, and a marked progress became at once evident. Churches, chapels and schools sprang up everywhere. The number of the Clergy greatly increased. The services were improved. The Sacraments were administered with greater frequency, music took its due place in the services, and reverence became general.

In 1833 the British Parliament abolished slavery. On the 1st of August, 1834, every slave became a free man and a British citizen. The Imperial Parliament had not only voted a large sum (£20,000,000) as compensation to the planters,

but were also liberal for such other objects as the education of the freed negroes. The local legislative bodies were also most generous; and large sums of money were voted for the building of churches and schools, for the maintenance of the Clergy and Catechists, and even for Parsonages.

The two Bishops began to feel that their supervision of their huge dioceses was not adequate, and plans were submitted for the subdivision of their charges. Barbados was relieved of all the Leeward Islands including Antigua, and the new Diocese of Antigua was placed under Archdeacon Davis, who was consecrated Bishop in 1842. To William Piercy Austin was assigned the Bishopric of Guiana, and Archdeacon Parry took Dr. Coleridge's place in the now more manageable Diocese of Barbados. It was not until 1861 that the Bahamas were cut off from Jamaica, and the Diocese of Nassau was formed with Dr. Caulfield as its first Bishop. Eleven years later Barbados was relieved of Trinidad and Dr. Rawle was appointed Bishop. In 1879 the Windward Islands were constituted a separate diocese; but no sufficient funds being available, the diocese is still under the supervision of the Bishop of Barbados. The last diocese was formed in 1883, when British Honduras was separated from Jamaica; and eight years after a Bishop was found in Dr. Holme.

The Emancipation caused planters to look for other fields whence to obtain cheap labour. The

black people were desirous of obtaining work at the highest possible remuneration with the lowest possible amount of exertion; whilst, *vice versa*, the planters desired to obtain the cheapest possible labour, to enable them to cultivate their lands with profit. This labour they found in the East Indies. The black people are not by any means lazy, and they can undergo great strains; they make excellent artisans and good porters, and in the factories one cannot wish for better workmen. But where Eastern people have been introduced, the black people will work less and less—coming to look upon field labour as degrading and only fit for the imported coolies.

Yet the Negroes have shown great capabilities: many of them are now members of the Legislative Bodies; not a few have entered the learned professions and have shown themselves capable of holding positions where the highest intelligence is needed. We are too apt to judge these people, who two generations ago were slaves, by a European standard. As a matter of fact it is wonderful what progress has been made. Fifty years hence the West Indies must be in their hands, unless the East Indies pour its surplus population into these West Indian Islands. It is strange that whereas Columbus was looking for India among the West Indies, now East Indians have actually come to live in these latitudes. The Church has the additional task of Christianizing these Eastern

peoples, and it is presumed that the work will be easier here than in India itself.

My intention had been to go to India and be a Missionary to that vast country. It happened that the Bishop of Guiana wrote to St. Augustine's College, Canterbury, for a man to work among the East Indians who were flocking to the west. An offer of a scholarship of the value of £50 was alluring, and as I had not a penny of my own I was certainly very pleased to accept the offer. Soon after news came from Guiana that the Bishop had found a man in his diocese to hold the scholarship, and so I was ousted. The man arrived at St. Augustine's, but he did not quite prove a success. He left the college and I went to Guiana, although I had not held the scholarship. It was not until two years after my arrival that I began my work among the East Indians and Chinese, on the east coast of Demerara. I was a pioneer. I have left all my diaries behind, but I may say this much, that I worked with all my might. After eight years of steady labour a few hundred East Indians were gathered in, but my work among the Chinese met with greater success. One of my cheering recollections is that on a certain Whitsun eve it was my privilege to baptize into the Church some fifty Chinese adults. When another man was found to continue my work on the east coast of Demerara I was appointed Rector of Holy Trinity, Essequibo. This parish was immense—we

knew where it began but I do not know whether any one knows its exact boundaries. Its southern boundary was the "Capuy" creek and it extended as far as "the British settlements extend." It included many rivers, a large portion of the mighty Essequibo, the Pomeroon and the N.W. province. Before the boundary question between England and Venezuela was settled it included the whole of the Barima River. As a matter of fact I have held services and have administered the Sacraments of the Church in what is now Venezuelan territory. In this vast parish there were, first Aboriginal Indians, Arawak, Caribs, Waraus and Acawaios, then Negroes and coloured people, European (chiefly Englishmen and Scotsmen), some Chinese, but the largest number of the population is made up of East Indians from all parts of India, speaking many languages.

For some time there were three churches and four schools besides the Missions in the interior which were not under my charge. I may say that all the buildings were in a ruinous condition, the Rectory was built in a place where the mosquitoes reigned supreme. I had to rebuild the Parish Church. The population had shifted so I made up my mind to place the new Parish Church where the largest centre of the population was. There was one proprietor, Sir Thomas Edwards-Moss of Liverpool, who was a churchman, and I applied to him for a piece of land and some money—there were several

conditions, one being that there should not be a confessional box, and other conditions to suppress as much as possible the Catholic movement. I complied as far as I could and went on teaching. I received a piece of land and £500. A large, simple, but stately building was erected, and the old Church Society, the S.P.C.K., made me a grant, other proprietors helped and the people gave very largely. The church could seat 800 people, the work prospered, and we went on, restored another church, and built a chapel on the confines of the parish. This was originally an American Methodist Episcopal Chapel, which was bought at auction and was given to me. We removed it some ten miles away and erected it at Gladstone Villa. In the days of yore it belonged to the Gladstone family. I am rather proud of the fact that the building was erected by our people under my direction, and I laid the chancel floor with my own hands. The training as a carpenter at St. Augustine's proved very useful. Then next we built a chapel school out of the material of the old Parish Church, removed and rebuilt the Rectory close to the new church, and the last building I erected was a chapel school, Daniel's Town, at another village, which, however, I had not the privilege to see completed.

The last important work that it was my pleasure to undertake was the starting of a Mission on the north-west of the parish, among the Indians and others. I succeeded in persuading the Govern-

ment to make a grant of £400 per annum to the Mission, which is, or most of which is, still granted. This is a new Mission, and when the Missionary stationed there now has gone round his six stations he has travelled 800 miles.

The Parish of the Holy Trinity was started in 1828. In those days the whole of British Guiana was under the jurisdiction of the Bishop of Barbadoes (Coleridge). England sent out splendid men to begin or rather consolidate the work. The one great blunder was to transplant English customs, English hours and English modes of conducting service to this and to all English colonies in these parts. There was a curious mode of making parishes. There were many Presbyterian planters in the colony, they were the proprietors of sugar and other estates and they asserted themselves. They had great power in the Legislature. The parishes were allotted to the Episcopal and Presbyterian Churches respectively on the sole principle of the religious tenets held by the few influential people in each locality. Practically an Episcopal parish alternated with a Presbyterian one. Thus the east coast of Demerara was Episcopal, but the west coast Presbyterian. The island of Wakenaam was Presbyterian and the adjoining island of Leguan was Episcopalian, but many of the people were dissatisfied with such an arrangement, and so in the course of time in every Scotch parish an English chaplery was established. The Presbyterians,

however, did not succeed in establishing chapels of their denomination in an English parish. Nearly all the Clergy were paid from the Colonial Treasury. When other denominations applied for monetary aid they also received support from the State. Romans and Wesleyans, Moravians and Methodist Episcopal—all received support from the State! The Congregationalists refused Government support, but even they received support for their denominational schools.

But to return to Holy Trinity parish. This parish supplied three Archdeacons, and in it there worked some remarkable men, one being the first Bishop of Guiana, who was R.D. of Essequibo, Walter Farrar, afterwards Bishop of Antigua, and William Henry Brett, who was the great Missionary to the Indians in the interior of the parish. He had the privilege of converting whole tribes, and of reducing to writing four Indian dialects.

In 1900 the Bishop collated me to Christ Church, Georgetown, Demerara, the capital of the colony.

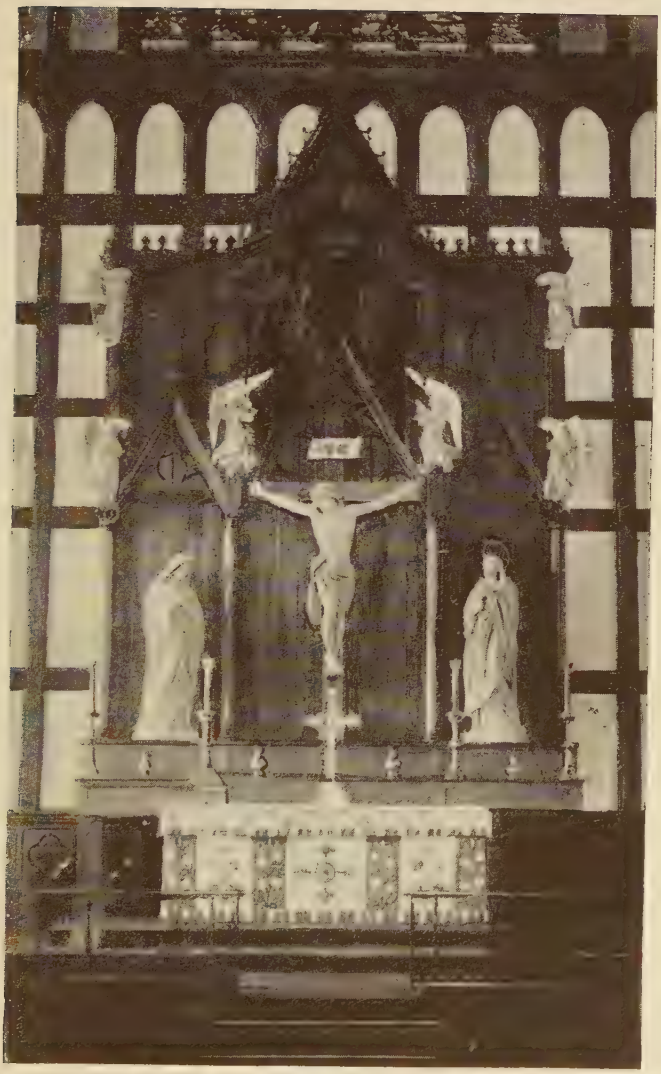
British Guiana is the only country in South America belonging to the British Empire. It is a tropical country, the thermometer is at an average of 81, so for six months in the year we are roasted, and when it is the rainy season we are boiled. The coast lands are very low, in fact at high tide we are four feet below sea level, and there is a continuous fight between the inhabitants and the sea, and huge dams have to be built to confine the sea. Its

chief town, once called Stabroek, is now called Georgetown, and it is a beautifully laid out town and may be called a garden city. There are magnificent rivers all over the country. The interior of the country contains virgin forests of most valuable timber. We have some wonderful mountains, cataracts, and waterfalls. Roraima is a flat-topped mountain covered with irregular ridges and peaks, the highest of which is 8,740 feet above sea level; it was scaled by Sir Everard Im Thurm in 1885. The most wonderful waterfall in the world is the Kaieteur (the old man's fall), discovered by Mr. Barrington Browne, and is a sight once seen never to be forgotten. The total height is 822 feet. The Potaro river, a tributary of the mighty Essequibo, pours itself to the abyss below. I have seen this wonder, and it appeared to me like a cohort of white-robed angels with folded hands floating earthward; my heart stood still when I saw this wonder. Any one going to see this sight will be amply repaid.

CHAPTER XI

My Work in British Guiana: A Town Parish

CHRIST CHURCH, Demerara, possesses a history worth recording. In the thirties of last century the mild ritual that prevailed at the Pro-cathedral Church offended some of the European worshippers (?) and the old battle cry which was heard in England during the early days of the Tractarians was taken up in Demerara and some of the stalwart Protestants made up their mind to back up their opinions with their money. They built a church that breathed Protestantism on all sides. There were four galleries, E., W., N. and S. At the East end there was a good organ by Willis. There was a pulpit that entailed a good journey heavenwards. The altar, if I may give such a name to the little and mean table which did duty for what we consider the highest service of the Church, had only a blue altar cloth which completely enveloped it. When the building was completed they sought a licence, and the Bishop, after some hesitation, granted it, notwithstanding the unwillingness of the Rector, the Rev. James Lugar. The authorities never looked with approbation on this church and the



THE REREDOS OF S. GEORGE'S CATHEDRAL, GUIANA,

PRESENTED BY THE AUTHOR AND MEMBERS OF HIS FAMILY.

The Canopy was made by native labour and the Figures by Oscar Zwink, of Oberammergau.

Bishop and the Rector always looked askance on its doings. It became the wealthiest congregation of the town and they were able to give to their incumbent a very nice stipend. It is somewhat startling to find that the first sermon preached in this church was by a Jesuit, who pleaded for some Irish charity. The first incumbent was the Rev. T. Bryer, B.A. His ministry was one of a few months' duration, for the scourge of the colony, at that time, was yellow fever and he fell a victim to it. After this there came on the scene a strong and devout man, the Rev. William Fox, M.A., of Trinity College, Dublin. He was a splendid worker and organizer. He was an out and out Evangelical, one of those men of great zeal and unmistakable piety. He gathered around the Church a large band of workers, who seconded all his efforts. He established splendid organizations: Infant's Schools, Day and Night Schools, Schools for men and women, Sunday Schools, Clubs of all kinds, Friendly Societies, a Book Depository and a Lending Library. His energy was boundless. The people had just been released from slavery and the thirst for knowledge was very great indeed. Then he set to work on the building and did his best to improve the very ugly edifice, and he succeeded as far as the exterior was concerned by adding a tower. The incumbent was very much afraid that the Hymn Books of his day were not Evangelical enough, and so he compiled one himself, and that satisfied the congregation

for a very long time. Now the "Ancient and Modern" Hymn Book is in use. The church was not consecrated until 1842. When the first Bishop of Guiana was appointed soon after his arrival steps were taken to consecrate the church. The church had begun to get into debt and the congregation was not as well off as it used to be in the early days. The Colonial Government was persuaded to make a large grant to the congregation and they were able to pay off their debts, and so the church was duly consecrated on the 21st of November, 1853. The congregation was altering. Many of the original Trustees and Founders died or left the colony, and those who remained were no longer able to give as bountifully as they used to. The industry of the colony, sugar, did not pay, so the congregation appealed to the Government for a grant and that their Minister should be treated exactly as other incumbents of the colony and a grant of $2,000 per annum with a right of a pension was made. Mr. Fox had worked so well for the people that he could have got anything from the colony. Now came another question: the Trustees wanted to have the nomination in their own hands, neither the Bishop nor the Government were in favour of such an arrangement. The Secretary of State was approached on the matter and he said in effect that he who paid the piper should call the tune. The Bishop, however, was a cautious man and never recommended any one not approved by the congregation. The

Rector of the cathedral was never a great friend of Christ Church. Thus the church was not licensed for marriages, but he allowed the incumbent to solemnize them at the cathedral. Here is a note to show that the Incumbent of Christ Church bore no malice. In a note-book I found this entry under date May 11th, 1848: "The morning was wet and after I had solemnized Gabriel's wedding (he belongs to Christ Church) I solemnized the other for the Archdeacon's convenience, that he should not come out in the rain." At last, in 1857, the embargo was removed and the church was duly licensed for the solemnization of marriages, and the incumbent became the richer by the marriage fees that accrued to him from this source. During the incumbency of Mr. Fox a commodious building was acquired next door to the church which made a very nice Parsonage. In 1868 the incumbent laid down his work and retired. He was succeeded by a Barbadian Priest who remained a very short time. A son of William Fox was the next incumbent. The Secretary of State objected to this appointment because he was his father's son and he wrote these words of sublime wisdom: "I do not think it advisable in the case of either civil or ecclesiastical appointments that a father should be succeeded by his son. Such nominations are apt to be the result of personal favour." This, as Lord Kimberley was lord only because he was his father's son, sounded ridiculous. John Elliot Fox was

a very pious man, like his father, but he did not remain in our trying colony very long. After a few years he migrated to New Zealand, where he gained strength and was able to do a good work, and he ended his life as a Canon of Waiapu.

Two other incumbents came on the scene and in 1890 the offer was made to me, and the only reason why I was welcomed to the church was because I had gained a reputation of being able to raise money and I had had a good deal of experience in building. They, however, fought shy of me and, as a matter of fact, one of the parishioners informed me that I was a Jesuit in the pay of his Holiness the Pope! The debts on the church were many. They approached $10,000, and what was worse, none of the stores would trust our church. I set to, and with a good band of workers, in a very short period we cleared off our liabilities. Things had been bought which were not necessary. All the fittings had been purchased in England. They were all pitch pine and they borrowed the money from a Jewish firm and I had to find the interest as well as the capital; then, in addition, all the buildings were in a very bad, if not dangerous, condition. This alone was successfully tackled and the church was put in good repair and a school to accommodate 800 children was built and the Vicarage was put in good order. The Faith was taught, and though we were at times greatly depressed when some of the most influential people left the congregation

on matters of ritual, yet when I left I was glad to hand over to my successor the buildings in good order, no debt whatever on the church, and what I trust may prove a great blessing is an endowment of about $10,000, and if the congregation will add to it from time to time when all Government support is removed they will have something to go upon. When I remember that I used to preach in a black gown whenever I officiated in that church in my early days and that when I left we had vestments, altar lights, and all the adjuncts of a stately and devout worship, I am of opinion that our work was blessed. We had a celebration of the Holy Mysteries at least twice a week and in Advent and Lent every day.

When I left the colony I was inundated with addresses and gifts. I shall mention one of these, which was a tea and coffee service in sterling silver and a salver with some kind words engraved on it, and which will be handed to my son when I am called hence. I think I shall be pardoned if I print an address presented to me by all the Clergy of the colony, with a purse of gold. This was the surprise of my life, especially as I had a big fight in Synod in which I managed to have the whole of the Clergy arrayed against me, simply on matters of finance, and after five years I still think that had my plan been adopted the financial condition of the Church would have been quite different. The address was therefore the more appreciated.

THE ADDRESS

We, the undersigned Clergy of the Diocese of Guiana, have much pleasure in presenting to you the accompanying small token of our appreciation of the valuable services you have rendered to the diocese during the last 40 years. You have set before us during that period a high standard of conscientious work and of parochial efficiency. In your varied spheres of activity you exhibited versatile talents and have made us realize the Catholicity of our Church by working with equal zeal among all nationalities in this cosmopolitan colony. As Archdeacon you have shown the same thoroughness in your visitations and in your useful recapitulations of the history of the different parishes. Now, on the eve of your retirement, we wish you that *otium cum dignitate* which your strenuous labour in the cause of true religion have well earned.

This was signed by Dean Sloman and all the Clergy of the diocese. The address was accompanied by a purse of sovereigns contributed by all the Clergy.

CHAPTER XII

Milestones in the History of the Church in Guiana

In this chapter I intend to record my final address delivered at the Cathedral Church before the Representative Body of Clerics and Laity of the Synod of Guiana. It is a kind of review of the Church during the time that I was in Guiana.

VISIONS AND DREAMS

Forty years of one's life is a long period, and one can remember the visions of youth and linger on the dreams of old age. It would be a poor life to be without visions and without dreams.

And in my dreams I see the stately figure of William Piercy Austin, *nomen venerabile.* I see him and listen to his well-knitted and sonorous sentences as he delivers his charges; hear him say this :—

"As ministers of God's Holy Church, you will feel it to be your duty and your privilege, not only to minister to your congregations in the church, but also to undertake the superintendence of the education of the rising generation. Our schools

are of the utmost importance to the temporal and spiritual welfare, and I trust that we shall not be checked in at least retaining our present schools if not in extending the blessings of a Christian State to afford the means of Christian education to all subjects."

EDUCATION

And, my brethren of the Clergy, are the young ever your constant care ? Ask yourselves—have I done my duty to the lambs that God has entrusted to me ? I fear that there are some of the brethren who take but little interest in the schools.

Let me tell you that every moment spent among the lambs of your flock repays tenfold. Of what use are the schools unless the Priests use them as nurseries for the Church of God ? The Government is far better able to give secular education than we are. The Government has the control of the people's purse, and the tendency of the age, remember, is for Government schools. The jealousy of the denominations is such that miserable little schools are built all over the place and unreasonable rivalry emasculates the children and tends to undermine the moral character of the masters. There are some masters who have belonged to as many denominations as the schools they have served ! Take a real living interest in the schools. The Sunday schools can never take the

place of the daily teaching in the schools and churches. Look at your returns: day scholars, 14,359; Sunday scholars, 6,458, and when you deduct the number of adults that attend the Sunday schools the difference is more marked still.

In my opinion the Churches' great mistake was the giving up of Bishop's College and Queen's College, the former to become, first, a Reformatory for girls and then a Police Station; the latter has become a Government Secondary School.

Bishop's College as a Theological College was a mistake, but it was a success when it became a training ground for masters of Primary Schools. I wrote elsewhere thus :—

"Guiana has had its Theological College, Jamaica has its own. But it would be far better if every effort were made to strengthen such a foundation as Codrington, which should become a West Indian University, and indeed now practically is such since Bishop Mitchinson, in 1875, caused it to be affiliated to the University of Durham. It now boasts of a large number of graduates who have taken both the B.A. and M.A. degrees from that University."

Now under the present Principal I see visions of a constant stream of good men, and the dreams of General Codrington as outlined in his will fulfilled. Codrington can make the West Indies independent as to the Ministry.

And what about a native Ministry? I think

I have done my best to encourage it, but I have met with so many disappointments that my faith is shaken. It depends on you, my brethren, the native Clergy of this colony, to show the world your fitness in every way to shepherd your own people. You have been a success in other professions. Shine in the noblest profession in the world. I dread and fear undenominational schools. I will have nothing to do with an education divorced from religion. That will produce a set of clever but unscrupulous citizens. Let Australia, where a Godless education is given, be your warning, and now there the thoughtful are doing what they can to repair the mistake. They know " that righteousness exalteth a nation."

Education codes—may I say it—have been our bane. Each governor has had his scheme. Hardly any of them has had a fair chance. The curriculum has been made harder and harder, and we have given an education to our children that has unfitted them for the only thing worth having in a colony like this. For the last ten years we have lost thousands of our best young men, and whilst we have spent money in importing labour, we have done nothing to check this constant emigration to the States, Canada and elsewhere. The young of the colony of our day do not compare favourably with those I found forty years ago. They are less respectful to their superiors, and the words " honour thy father and mother " make no longer any impression on them.

MISSIONS

(1) Aborigines

I see once again a vision before me. I see Bishop Austin wandering all over this vast Continent, walking in the forests and boating through rivers and creeks, and planting the Cross of Christ at every point of advantage, thus establishing a complete chain of Missions for the Aborigines, extending from the River Corantyne on the eastern border to the Barima in the western.

There were giants in Guiana in days gone by. William Henry Brett stands head and shoulders among them, and Walter Heard follows close to him, and to this day our Missions on the Pomeroon and Mooruca are a praise on the earth. The work there has always depended on the man at the helm.

Will you allow me a little boasting ? One of the greatest pleasures that I feel is the privilege of my having been the instrument of breaking the ground in the N.W. I there held services as far as Amacura, and in many places which are now Venezuelan territory, the work was systematized by the Rev. T. Quick, and now Mission station after Mission station has been erected by the hardest working of our Priests.

I am seeing another vision. I am watching the endeavours of a new generation to bring and gather in the Macusis and Patamunas far away in the

confines of Brazil, and endeavour to reap that which was sown by Vieyd and Serrao, Furtar and Perez, strengthened by the brothers Quick and Gwyther and developed by the enthusiast who gave his strength, his money and would have given his life as cheerfully for his beloved Indians. The result has been the establishing of eleven stations from Petaro to Kaieteur, from Kaieteur to Waipa, and from there to the distant Kapuumi; and if zeal mingled with discretion, with the remembrance of the wise motto "festina lente" and God being our helper, the present Diocesan (in whose veins runs the blood of the great Iberic explorer, and who loves to roam among our Indians) will see the gathering of the tribes before God's Altar and will hear them shouting a mighty Hallelujah for the Lord God Omnipotent reigneth.

[3] The Chinese

Once again in looking back I find myself among the Chinese. And here again I see our first great Bishop guiding the few Christians that came from Hong-Kong, and these proved a leaven to leaven the whole lot. If I may be allowed once again to boast, nothing has given me greater pleasure than the work I tried to do amongst these interesting people, and in one of my visions the little Church of St. Mark's, Enmore, comes into sight. It is

Whitsunday, 1879, and on that day alone it was my privilege to admit into the Church through baptism forty-three Chinese. That work prospered. All the Chinese, with very few exceptions, are now Christians of the very best type. None surpass them in their devotion to the Church or in the contributions to the several Church Funds. Those of you, my brethren, who have to deal with them, be gentle, do not try to lord over them. The man that did the best work and practically started it amongst the Chinese was W. T. Veness, Curate of Skeldon, one of the giants amongst the Clergy that I have met.

East Indians. When I arrived in the colony in 1874, I came to take over the Curacy of St. Patrick's, Port Mourant. The reason why I was offered that work was because I had been trained for work in the East Indies, and I held a certificate of some knowledge of oriental languages. I have not seen Port Mourant to this day. In 1874 there were in the colony 59,012 East Indians, and at the end of last year there were 129,389, more than double what we had forty years ago. Has the Church done its duty by these people? The Clergy who have come to the colony in the last thirty years, with one or two exceptions, have not even attempted to learn any Oriental languages, so that in a short time there will be hardly any able to speak to these people in their own tongue. Had the old rule that all Deacons, before being advanced to the

Priesthood, should pass at least in one Oriental language, been adhered to, matters would have been different. In 1873 there were two of our Clergy who could speak East Indian languages and, quoting from a newspaper of 1878, I read, "It cannot be otherwise than gratifying to the Bishop, to Churchmen, nay to the community generally, that at the close of 1878 nine of the Clergy could speak Hindi." The paper goes on to say, "May the day soon come when in every parish throughout the colony there will be a Hindi-speaking Clergyman." Alas! the wish has not been realized. There is absolutely no excuse for the neglect of the Church as far as the Creole East Indian is concerned. All of them speak English, and they are growing up without any religion, they despise the religion of their forefathers and know nothing of the only religion that can give them life, the only religion that can elevate them.

The word "failure" looms large over this work, with one bright exception. The Rev. A. M. B. Jemmott will pardon me if I publicly state that the work which he has done in his parish among East Indians at Beterverwagting, almost without any support from outside, if it be only continued on the same lines, then the East Indians of Beterverwagting and neighbourhood will surrender to the claims of Christ through the work he has inaugurated through the Creole Christians. Now St. Matthew's parish, under the care of the same Priest, is pulsating with

new life, and I can see in the near future a harvest for Christ. Brethren of the Clergy and laity—men and women—do what you can for Jesus Christ and for the East Indians. They can only be converted through you. "Go *ye*," saith Christ. Our Church had, and still has, if she will only see it, a fair field to win the souls of East Indians for Christ. I seem to see in the far distant Guiana the magnificent province filled to overflowing with peoples from the East. I seem to behold in this far West, the far East. My sight is dim, I do not know whether the mosques of Mohammed, the temples of Jesus, or the darkness of unbelief will prevail.

THE CATHOLIC CHURCH

I am disturbed by the restlessness of the people. They are troubled by an importation of Ephemeral American religious sects. We see the old Arian heresies revived. An effort is made to steal away the people. God's Word is twisted out of shape and out of recognition. Beware of these heretics. Their wonderful ingenuity in wresting the Word of God for their purposes makes me doubt the advantage of an open Bible. For remember that if every Bible were destroyed, the religion of Jesus would still be the same. It spread far and wide in the world before a single book of the New Testament was written. The Church teaches, the Bible

proves. It is the religion built on a person, and that person Jesus, both God and Man. Everything that is new in religion is always false.

I was attracted to your Church, in which I have spent well-nigh fifty years of my life. I have seen her rising from the ashes of indifferentism, I have seen her casting aside the foreign Protestantism forced on her and from which she still suffers. Remember that your Church is Catholic. She is tenacious of the old teaching. "The Church," in the words of Bishop Gore, in one of his latest speeches, "stands for a Catholicism which is not and cannot be Roman as the Roman Church is." We believe that we have a witness which it is our special privilege and responsibility to bear, a witness to a Catholicism which, I suppose, I may call scriptural and liberal but which holds as tenaciously as the Roman to the Faith, the structure and the Sacraments of the ancient and undivided Catholic Church.

In my own lifetime Rome has superimposed two dogmas, one dishonouring Our Lord and weakening the doctrine of the Incarnation, the other giving powers to a human being which has done vast harm to religion and the religious life of the world.

The Church of Christ has a Mission. She offers peace to peoples of all nations and classes, the Faith as believed in the first centuries of the Church, pure and undefiled. She cannot compromise in matters which concern the *esse* of the Church. The

Bishop of Zanzibar, in the well-known controversy raised at Kikuyu, has our sympathy as well as the sympathy of every true Catholic in the manly, staunch witness he bears to the Church to which we belong.

Whilst we respect all those who love the Lord Jesus Christ, yet we must keep up the standard of the Church as distinct from Rome and Geneva. You, my Lord Bishop, on your behalf and on behalf of your Clergy and faithful laity, have made the following declaration of principles after asserting that you belong to that part of the Catholic Church of Christ known as the Diocese of Guiana in the Province of the West Indies. You have said on your own as well as on our behalf that :—

"(1) We receive and maintain the faith of our Lord Jesus Christ as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils.

"(2) We receive the Doctrine, Sacraments and Discipline of Christ as the same are contained and commanded in Holy Scriptures according as the Church of England has set forth the same in its standards of Faith and Doctrine."

We know nothing of Protestantism here. "Agonize for the faith once for all delivered to the saints." It is only through the Sacraments that the flow of spiritual life can go on.

STATE HELP

The first half of my life here the Church was almost entirely supported by the State. In the thirties of last century the British conscience was aroused and when the slaves were freed the Imperial Parliament voted large sums of money not only to the Planters but to the Church and other religious bodies. The local legislative bodies were most generous and large sums of money were voted for the building of Churches and Schools, for the maintenance of Clergy, Catechists, parsonages, and even the Sacred Elements were provided by the State. The people were spoilt and pauperized by the ill-advised liberality of the State. Every obstacle was put in the way of people helping the Church. Let me give an instance. When John Holloway Duke was Rector of Holy Trinity and established weekly offerings and encouraged the apprenticed labourers to bring their offerings, the ruling classes vehemently protested, the Rector's action was roundly condemned as "repugnant alike to the institution of the Church and the laws of the colony."

No scripture, however, was quoted or references made to the colony laws to prove their foolish assertions. It will be a long time yet before people learn that it is incumbent on them to support the Church.

Then came the disestablishment of the Church. Well, this is not exactly the term to use. I know of no law here or in the Motherland which *established* the Church, nor can I use the word "dis-endowment," for the State never endowed the Church, but the Clergy were paid out of the general taxation. The payment from the common fund has begun to be greatly curtailed, and this, mind you, when the local legislators had received no mandate from their constituents. The people are too poor to pay out of their small store for the maintenance of the Church; the absent proprietors and the common practices of turning every concern into limited liability companies make the case of a self-supporting Church a difficult one and the Church is already suffering.

We have not always been wise over our expenditure in every respect, and we have made very little provision for the future. If another large slice of the present grant is taken, it will spell disaster *for the State*. Many of the outlying stations will have the only civilizing and elevating influences removed from their midst. The Church has in some measure risen to her needs and already a large number of people have learnt to do their duty. Do not, however, my brethren of the Clergy, lower the morality of the people by encouraging entertainments of a doubtful character and do not raise money for Church purposes by equivocal means. Do not give colour to the assertions that the

Sacraments are sold. Be careful. Do not make a money basis a sine qua non of Church membership.

THE CATHEDRAL CHURCH

There is a church at Providence on the east bank of the Demerara River, the Parish Church of St. Matthew, that was the original building which was erected in the first decade of last century for the members of our Church in Georgetown. Since then I have seen three other buildings taking its place. We are actually assembled in the fourth church erected on the same spot in less than a century; if you compare the little church at Providence with the magnificent Fane in which it is our privilege to worship, you can gauge the progress of the Church. This building, erected by Dean May, strengthened by Dean Caswell, is being completed by the present Dean. It becomes every year more dignified and worthy of being the Mother Church of the Diocese of Guiana.

When Synod meets once again in 1915 you will find still greater improvements, but what change has come to the people, especially in the last decade! Very few now have family pews, the Lord's Day is neglected. It is forgotten that the Sunday is set apart for the worship of Almighty God. Many people seem more interested in pursuing the mad career of a ball and in other amusements than to

think on God and the future life. Mind you, I see no harm in healthy exercise and innocent amusements if these are indulged in after one has fulfilled his Christian dutie. Alas! love has grown cold, and nothing gives me greater pain than to see the absence of the head of the family from public worship. This was not the case 40 years ago. And now I must conclude by describing another vision. I see this church with its Mitred Bishop, the Dean and the Canons wearing the copes of their office, the Red Indians of our interior, the natives of India and China, the children of Africa, along with their European brethren worshipping in this temple. I see clouds of incense circling Heavenward until they pierce the seventh heaven where God dwells. I see the nations of them which are saved, walk in the light of the Glory of God.

May God Bless the Church in Guiana, its Clergy and its people.

CHAPTER XIII

Patronage

In most Catholic countries the right of presentation to a living devolves on the Bishops. In England it devolves partly on Bishops, partly on the State, but the great majority of the livings are in the hands of private individuals. In the days of long ago the Bishops encouraged the nobles and other owners to provide a house and emoluments for their Parish Priests, and thus allowed the owners to choose their own Priests. This right of nomination was given in perpetuity, and so landowners, noble or otherwise, became patrons of livings. The Bishop has the power to refuse any man that he thinks unsuitable, but unless he refuses for very serious cause he must give his reasons, if need be, in a Court of Law. The advowson, as the right of presenting a Priest to a living is called, is considered as a form of real estate and can freely, perhaps too freely, be bought or sold. If a Jew, however, purchases an estate and there is an advowson attached to it, his patronage passes from him to the Universities of Oxford or Cambridge, and they have the right of presentation. If an advowson belongs

to a Roman Catholic the patronage passes to the same Universities, whichever is nearest to the benefice.

The State has a vast deal of patronage. They have all the Archbishoprics and Bishoprics, all the Deaneries except the Welsh ones, and a great many Canonries. The Crown, the Lord Chancellor, the Duchy of Lancaster also have a great many livings in their gift. The King, the Queen, and the Prince of Wales have a few, but with the exception of a couple in the gift of the Prince of Wales they are not worth much. The Bishops, the Dean and Chapters, some Archdeacons, and some Colleges and the Universities have a fair share of livings in their gift. Many, or perhaps I should say, the majority of benefices are in the hands of private patrons. If all patrons could understand the great trust that they hold, and that these livings have to do with the souls of men, if they could grasp their own responsibility in this matter, private patronage would be a great blessing.

The livings in the gift of the Crown, except the very poor ones, can only be obtained by influence. The Bishops as a rule deal fairly with their benefices. Some of them in the last century were guilty of gross Nepotism—a scathing cartoon in *Punch* in 1860 did a great deal to put down Nepotism, and now only very rarely such an accusation can be brought against the Bishops. With private patronage there are several things that demand reformation. It is

a crying shame that a young man, as soon as he is advanced to the Priesthood, may receive a family living. No one should receive a cure of souls until he has been priested for some years. Again, the traffic in livings should be put down with a strong hand. I have known of cases where a wife has purchased an advowson for her husband, and many fathers do so for their sons. There are many Priests who never obtain a cure of souls though they be men of great abilities, with a great reputation for learning, and yet those men who never pushed themselves forward have had to be Assistant Curates all their lives, and have seen men much younger than themselves, and in every way their inferiors, thrust into livings. I have known of cases of Clergy with a clean record being compelled to end their days in a workhouse. Another great scandal in the Church is that no pensions are provided for the Clergy, and so they have to remain in their cures when they are absolutely unfit to work in consequence of their great age. If a Priest has private means, and can afford to pay for the services of another Priest, he should be allowed to remain in the nominal charge of a parish. This and other causes prevent many from entering the Ministry of the Church. The number of persons seeking for Orders decreases, whilst the population is growing apace. The Public Schools and the Universities are doing little or nothing towards the training for the Ministry. Parents of the better class do not en-

courage their children to enter the ranks of the Ministry. "There is no money in it." Until quite lately, we may say until Father Kelly roused England, the children of the poorer classes had no chance to enter the Ministry.

Kelham now is turning out a fine class of excellent men who should become the salt of the earth. It has been proved that there are many who have vocation, but unfortunately, the wealthiest Church in the world that England has, which could find without much trouble many millions a day during the Great War, cannot find a million a year to train the Ministers for the so-called National Church! The finances of the Church could be so arranged as to provide pensions for those who are past work, and enough money to train the Clergy.

Harking back to the question of patronage, I should state that there are several Societies that are trying very hard indeed to get livings in their own hands; the most noted of these societies is called the Simeon Trustees. The Rev. C. Simeon was a pious and as good a man as one could wish, but he held non-Catholic doctrines, and in 1816 he began to purchase livings, and secured some in large towns and watering-places. The men who got these livings were, with some exceptions, men of narrow views with Calvinistic tendencies, and therefore with a hopeless Gospel.

The Catholic movement, however, has been irresistible, and even Simeon Trustees' livings are

filled with men with wider views. The Trustees are much put out because men cannot be found to suit their narrow views. They have had to go to Ireland to get some of the men to suit their views, but as time goes on they will say they are bound to give their livings to men of more advanced views, for it is impossible to stem the Catholic advance. Some of the churches that are in the hands of these people are celebrated for the excessive dullness of the services. It is extraordinary that in these so-called evangelical churches the evangelical service, the only service that was appointed by the Master, is relegated to some unearthly hour. It is attended by a few. There are churches still in which it is not held at all on the Lord's Day. It is passing strange that these so-called evangelicals prefer Matins and Evensong, having not the remotest notion that these services are of Monkish origin and really Roman. There are some societies that have livings in their gift who appoint only Catholics. These people will not traffic in livings. They take them in trust if they are offered to them. They have, so far, very few, and not of great value.

When I arrived in England in 1914, after forty years of hard work, I tried to get a small living, and I applied to a great number of Bishops. I was just over 60, but strong and full of work, but the results have not been satisfactory. I saw an advertisement in the "Church Times," in which a living was offered. In the advertisement it was stated

that a man with some private means was wanted. The first reply I received was rathor astonishing, inasmuch as I was told that I could have it if I bought it. Then, when I felt that I was in for something worth exposing, I asked for further particulars, but the letter was marked private and confidential, and I was so disgusted with the cunning of the whole thing that I wrote indignantly to the "Church Times," who were perfectly innocent of the whole matter, and advised me to report the whole matter to the Bishop of Lincoln, in whose diocese the living was. I did not do so, as the letter had been marked private, and I wrote to the Archbishops and many of the Bishops, and with one consent all made excuses as to their inability to help me. As far as the Church was concerned there was nothing for me to do. Forty years of work in the Church abroad did not count. The Bishops have so many calls on them that they could not offer me anything. Had I no other resources I should have had the privilege of starving and looking pleasant. However, through the Bishop of Truro I got a *quasi* sole charge in his diocese. It was a curacy under the Rev. K. Pollock, Vicar of St. Teath, in N. Cornwall. I had a stipend of £100 and a free house. I discovered that the word free was to be taken in a Pickwickian sense. I was free to spend as much money as I liked on it. I was also expected to do what I could to raise this £100. Mr. Pollock was an ideal Vicar, and there was never a word between us.

I lived in the Vicarage whilst the Vicar lived in the Curate's house three miles away. The Church of St. Teath is a beautiful fifteenth-century church, and my experience of the Cornish people was a very pleasant one. After being here for eighteen months I had the offer from the Lord Chancellor of the living of St. Endellion, only six miles from St. Teath. I must give a whole chapter to this church.

THE COLLEGIATE CHURCH OF SAINT ENDELLION, NORTH CORNWALL.

CHAPTER XIV

An English Country Parish

As I had spent most of my time in the service of the State abroad, I thought I was entitled to apply to the Lord Chancellor for one of the many livings in his gift. The Chancellor offered me the Rectory of St. Endellion in the Diocese of Truro. It is a collegiate church, with a Rector and three Prebendaries, which are held by Clergymen, who, however, do nothing whatever in the parish. The population is under 200. The church is a beautiful fifteenth-century structure, and is dedicated to St. Endellienta.

The Rectory is small, and originally was simply a thatched cottage, but my predecessor, who is still one of the Prebendaries, added to it and made it more comfortable.

Endellienta was one of the many children of the Chieftain or King Brychan. There are many of his children who are styled saints, for they were all saintly people who spent their lives in doing good to those around them. In the immediate neighbourhood there are three churches dedicated to her sisters, St. Teath, St. Mabyn, and St. Minver. The canon-

ization in those early days was a very simple matter. Any one who died in the " odour of sanctity " was promptly made a saint, and the name placed in the local calendars by the Bishops.

Endellienta lived between the fifth and sixth century. Her godfather was no other than the celebrated King Arthur. She lived as a Sister of Mercy. She subsisted entirely on milk. She had a favourite cow and it happened that the Lord of Trentinney (now a farm) was greatly annoyed by the straying of Endellienta's cows in his fields, and so one day he killed her favourite one, and the penalty inflicted on him was death by order of King Arthur. Endellienta besought the king to spare his life, but before her request was considered the message arrived that the Lord of Trentinney had been decapitated. Then Endellienta appealed to the King of Kings, and a miracle took place and he was restored to life. When about to die she made a request that after her death her body should be placed on a bier to be drawn by calves a day old, and where they stopped she should be laid to rest. They stayed where the church now stands. Several churches succeeded the first simple structure, and in the fifteenth century the present building was erected. This is not the place to describe fully the fabric, it will suffice if I state that it is a spacious building, and that the width of the chancel is the same as the nave. The three roofs are saddle or wagon shaped, and the re-

storation in 1877 did not interfere with them. The angels that were on the frieze from which the roofs sprung were all destroyed and they are being restored, some forty having been put back. Many more are wanted. Nearly all the bosses at the intersection of the ribs are down, and we hope to replace them.

Our glory is the Shrine of St. Endellienta, and unfortunately the Rev. W. Hocken, the then Rector, allowed some one connected with the Matthew family, the owners of a mansion called " Tresungers," to engrave the name of Richard Matthew (who died in the year 1610) on the tomb, which, to say the least, had been in the church since the fourteenth century. Whilst I am writing steps have been taken to obtain a faculty to remove the name.

This tomb was broken open by Henry VIII's satellites yclept Commissioners, for they hoped to find treasure therein. They only found a little dust. The parishioners, to their honour be it said, restored the Shrine.

There is a simple eleventh-century Norman Font and we have now placed on it a fine cover as a war memorial. The Holy Water Stoop, lately restored to its proper use, is of catacluse stone, and is of fourteenth-century workmanship, as also two of the piscinas are.

The Tower is a landmark and is to be seen far away at sea, and it is almost impossible to be out of its sight. It is embattled and pinnacled. Below

the lower string-course there is a beautiful band of quatrefoils. The story is that the Tower came from "the Kingdom of Heaven," which, being interpreted, signifies that the stones of the Tower were quarried on Lundy Island, which belonged to the "Kingdom" owned by the "Heaven" family, the Lords of Lundy. The church is quite worth a visit.

The early history of its advowsons is very difficult indeed, although we have cause to believe that a church was built in the middle of the sixth century, soon after Endellienta's death. Yet we cannot find any notice of the church until after the middle of the thirteenth century.

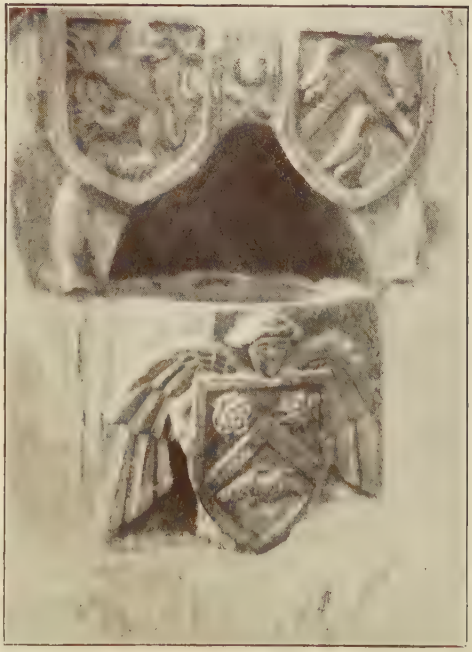
The first Rector was instituted some time before 1273, his name being William Langston; whilst the first Prebendary was instituted in 1294: he was called Henry de Monketon, and became Prebendary of Bodmin.

The next Prebend is called after Sir John Marney; the first Priest attached to this Prebend was Richard de Henmerdon. The date of his institution was unknown, but it was some time before 1265.

The next Prebend that claims our attention is called "Trehaverock," and its first Prebendary was John Bloyon, who was instituted on the same day that he was ordained Sub-Deacon in 1266.

All these Prebends are still in existence, and they are held as follows:—King's or Bodmin—Rev. A. L. Palmes. Marneys—Rev. T. H. Wood.

SOUTH AISLE OF SAINT ENDELLION CHURCH.
SHEWING THE TOMB OF SAINT ENDELLIENTA



HOLY WATER STOUP
IN SAINT ENDELLION CHURCH.

Trehaverock—Rev. R. H. Treffry, who was also the late Rector.

It should be here stated that in 1913 Prebendary Palmes assigned the tithes belonging to his Prebend to Port Isaac, when this portion of the parish was cut off from St. Endellion, Prebendary Palmes retaining the glebe and the patronage of the new parish of Port Isaac.

The patron of King's and Trehaverock is the well-known churchman, Mr. Athelstan Riley, who takes the deepest interest, not only in his prebends, but in all connected with the parish of St. Endellion, and the patron of Marney is Lord Clifden. According to the tithe apportionment the whole of the tithes on 406 acres belong to the Rector, whilst all the tithes of about 1,110 acres belong—some to the Rector and some to the Prebendaries.

All the hôuses in what may be called the church town, with one exception, belong to the church, viz., The Rectory, Trehaverock House, Trehaverock Cottage, and Marney's Cottage.

One of the Prebendal houses—Trehaverock—became at one time a public-house. There are no duties attached to the Prebends, and I have only seen one of the Prebendaries present at any function, a state of things which it is hoped will be remedied, and that the corporate body may from time to time meet and do some useful work for St. Endellion. I inform the visitors—who are astonished to find four Clergymen attached to this church—that we

divide the work between us, thus: the three Prebendaries draw the pay and I do the work—a fair division! In 1913, alas! the parish was divided in two. Port Isaac with nearly a thousand people—that has now a church of its own—is a separate parish and I am left with a population of under two hundred! Steps should be taken to join them again.

Before accepting the living, with the Bishop's consent, I called the parishioners together, as my views were quite the opposite of the greatly revered Rector who had retired. On the day appointed only two persons were present, but one was the churchwarden. As I understood that heretofore there had been a celebration of the Holy Eucharist once a month, and no services on week-days, my anxiety was to restore the Lord's Service, as the Church had ordered, and make it the principal service of the day. The proper vestments were supplied, the first set by Mr. Athelstan Riley. The work has gone on fairly smoothly and I think that I see signs of new life.

The church is away from the few parishioners we have, and the larger portion of the parishioners are Methodists, and I must bear this willing witness that some of the most respected of the parishioners are not members of the National Church. We can only pray that we may all be united again. Charity will accomplish much.

As I have stated, the Collegiate Church is served

by a Rector and three Prebendaries. The stipend is drawn by all of us. The work is done by the Rector only. This is one of the anomalies of a State Church. If all the money which is drawn from the glebes and tithes went to the man who did the work it would be a good living. When I first came to the living it was worth £176—not a living wage, and out of this I had to subscribe to the retired Rector's pension. Then I had to put the house in good order, and that cost me about £100. I had to take over the fixtures at a reasonable price. The old Rector through his agent asked £18 for a green-house. I got it for £11, and when some time after I met the Rector he chaffed me at the bargain I got, and added "Well I bought it from my predecessor thirty years ago for £10!" I am delighted to be able to state that the Ecclesiastical Commissioners have added to the living £31, and the increase in the tithes has made a substantial addition, and it is almost enough to pay for my servants! Alas, that the wealthiest Church in Christendom should exist on the private incomes of her Clergy! And again the parishioners did not hesitate to make their Priests pay for the upkeep of the fabric and everything in the parish. I remember when I first came to the parish that the Churchwarden told me that I was expected to pay for the Sunday School prizes and its yearly outing. I didn't! The offerings were disgraceful. Looking over the books I was astonished to find

that sometimes a year's offering amounted to about £6! It seems that previous to 1876 there were either rates or subscriptions. The first offering recorded was one of £6 11s. as "Collections at Easter." From that date collections were taken in the church. It seems that the largest amount collected in one year was over £211, but this money was raised chiefly by a Bazaar, Concerts and Teas!

From 1880 a monthly offering was instituted, and in that year there was collected £16; then they dropped until 1891, when they rose to £18. In 1895 a weekly collection was taken, but it brought in only a little over £10! In 1895 there was a fair increase, and in 1913 a little over £34 was collected. There was a considerable increase with the arrival of the new broom in 1917: the offerings went up, and thus in that year there was an offering of £87, and the year following £90, in 1919 it exceeded £100, and the general income of the church became quite respectable. It seems to me that, as soon as we began to help others, especially Missions, the offerings increased.

I have found that, if the people are taught the duty and privilege of giving, they answer very well.

CHAPTER XV

Things I have Noted—Wise and Otherwise

That every one should strain every nerve to bring about the reunion of all the Churches is a matter dear to many of us. It seems to me, however, that many of the Clergy and laity of our Church prefer to bring back to the Fold all those that seceded from our Communion in the sixteenth and seventeenth centuries, and the bringing back of the sects which can be counted by hundreds. They can only do so by diluting the Faith, which therefore could not remain Catholic, and possibly not even Christian. We shall get back our Nonconformist friends if we are faithful to our principles, and if we are filled with the spirit of Love. But what about the great Church of the West and the Eastern Churches? The great difference between us and Rome is the Papal claims, and nothing else that matters. In the Eastern Churches they have not the Papacy to stand in the way. The East can learn a great deal from us, and we have plenty of learning to offer them, and we can learn a great deal from them in their devotion to our Lord and His Mother. Their worship and their Sacramental system would infuse greater love in the members of our Church. We lay too much stress on the "Word" and they too

little. They can learn, and so can we. The Anglican and Eastern Association, as well as other Societies, are doing a great deal to fulfil our Lord's desire that we may "all be one."

There are many good Priests and laymen who, in a sense, hate the Roman Church, and whatever happens they will be faithful to the Church; but there are some of these who, after a visit to the Continent, take delight in introducing ceremonies and services simply because they are Roman. I regret to see that in many of our churches altars are multiplied. Cheap and highly-coloured statues of the Saints are introduced, many of them being of plaster. Also many cheap prints have been introduced. Their vestments often are of poor material and of Roman shape, very rigid and correspondingly ugly. Can there be anything to surpass the Gothic or Sarum vestments? The altars according to the Sarum use are very striking when they have only the two lights thereon, and if other lights are placed round about God's Board they add great dignity to the Most Holy Place. I regret that many of the so-called Catholic Priests are altogether disloyal. In a certain London church I was asked to say Mass, then I was asked as to what Missal I would use. They had three, the Roman, the Sarum and the English. I used the one contained in the Prayer Book. I think that we are justified in using other books only when our own fails us.

I once went to another church and there was no

one present except the celebrant and myself. He was saying the Mass in Latin. The celebrant did not know me, and when I taxed him with it, he said that the Latin language was the language for all liturgical services.

Many simply discard our own Missal, and even the scanty rubrics we have are entirely put on one side. I prefer our own Canon, and although much is still missing, yet everything points to the time when all that we can desire will again be inserted in it. In the Roman Canon of the Mass there are fifteen signations of the Cross after the Consecration when Jesus is on the throne in His Church. Ask any Priest of the Roman Church what these crossings signify and they will not be able to explain. The first ten signings are quite understandable, the others are not, and they are hardly reverent.

And reverting to the question of language, may I say that after my long experience in the Mission Field I feel that the Romans are wise in using the Latin or dead language that changes not. It is much easier for us to teach the converts to use the Latin or the English in such a service as the Mass, than for us to translate them into the vernacular. I have held services in Portuguese, Hindi, Urdu, and one dialect of Chinese. I am supposed to be good at languages, but what about the people? Take our latest version of the Prayer Book in Hindi. I venture to state that many of the prayers might have been said in Latin or English. This

particular and latest translation abounds in Sanscrit words that the common people do not understand. I find that the same holds good with the Urdu Prayer Book: it is full of Arabic or Persian words.

Again the English Prayer Book, although it contains beautiful and sonorous sentences, yet many words have become archaic and not understood by the people. Does any one desire God to "prevent us in all our doings"? What do people understand by "the *kindly* fruits of the earth." Does any one wish our magistrates to administer justice "*indifferently*." The words should be altered as soon as their meaning changes. Many of the services need altering; some are too long.

Will the brethren forgive me if I state that in my opinion many of the Clergy read very badly? Some few are splendid readers. To have heard Dean Purey-Cust read was quite a revelation. Many of the Clergy seem to possess two voices, one natural and the other the opposite. A church voice is often ludicrous. A lesson from the Bible properly read is better and more edifying than most sermons. I have been struck by the way the Clergy state "Here endeth the first lesson." Had the reader read the lesson as well as he uttered this sentence it would have been edifying. And as to preaching well, I have heard some of the best—Archbishop MacGee, Father Ignatius, Canons Liddon, Body and Newbolt. They were all good, nay magnificent. All Liddon's sermons are beautiful and worth

reading, but Liddon never preached more than one sermon a week. But most of the Clergy are compelled to preach three and sometimes more sermons every week. The English people seem to have itching ears, and they love sermons. They must be very patient. Some of the laity believe that "God taketh the text and preacheth patience." There are many of the Clergy who are splendid soporifics: the people enjoy the sermons immensely. I remember being present at an examination of a candidate for Holy Orders. Said the Bishop, "Now, Mr. ——, go to the bottom of the room and read such a chapter of the Holy Scriptures." The candidate was very indignant with the Bishop for making him read. As it happened, he was a really good reader, and when he appealed to me I said I wished every Bishop would do the same.

Many preachers preach sermons that were never written or prepared by them. There are some people who write sermons for others and sell them to many of the Clergy. They are type-written and guaranteed that they are not sent to another preacher within a certain radius. I have known of cases of sermons finding their way to other than clerical houses long after the demise of the subscriber. I have found these types of sermons left carelessly in the pulpit. A sermon found its way to my Vicarage. I think it was lithographed, and the preacher who had bought it wrote on the first page, "Rubbish! Don't preach it again." In

a certain church one Sunday morning there was delivered a magnificent oration. The preacher was congratulated on its excellency. The same evening another preacher occupied the same pulpit and apologized to the congregation for preaching or rather reading a sermon not of his own composition. It was the same sermon that had been preached at an earlier hour!

A certain great preacher turned into a church where there was a Priest who was making a name for himself. After having delivered his oration the strange Clergyman went in the vestry and asked the preacher, "How long did it take you to prepare that sermon?" The reply was, "Oh, I knocked it off in a couple of hours." "Wonderful," said the stranger; "it took me a week when I wrote it."

Temple, when he was Bishop of London, sat in a certain church and heard a sermon on humility. After the sermon the Bishop went to the vestry and looked in. "I hope your sermon will do me good."

At St. Augustine's College we were well drilled in preparing sermons, and we had to write one a week. On one occasion I had written my weekly sermon, and it was criticized by Dr. Bailey. "Your sermon was very good except that which I have marked with my blue pencil." *Every line was crossed out except the text!* A fellow student went up to the Doctor and was asked whether he had written the sermon himself. "Yes, sir, I did." The Doctor replied, "I quite believe it, for it is in your hand-

writing." The critic had discovered that the writer had copied the sermon from some book or another!

No sermon will do any good to anybody unless it is carefully prepared on one's knees. Fifty years ago sermons were delivered from manuscripts. Now they are more frequently extempore, but are they any better? We need a body of men who will devote their lives to preaching. We need a preaching order. In some cathedrals they have a Canon who devotes his time to preparing and preaching sermons. If all the Canons were employed for this purpose, it would be much better. There should be fewer sermons preached. It is ridiculous to expect a young Deacon to preach every Sunday.

The most popular service, at least in the country, is Evensong. The congregations are certainly larger. That service could be greatly enhanced if something more could be added. The service of Benediction, for which some of our clergy are now being greatly harassed, is, to my mind, a very beautiful service. For what is it after all? Simply the blessing of the people with the consecrated wafer. I am not advocating the introduction of this service without the authority of the Bishop. If we believe in the Real Presence of our Lord on His Altar there should be very little difficulty. I fear that the Bishops, many of them anyhow, are not sound in the faith as far as this great Sacrament is concerned, and I am afraid that many of the

"faithful" are great believers in the *real absence*. We need more popular services. One of the most popular is the three hours' service on Good Friday, and that was started by a Jesuit! Harvest Festivals are most popular. Of course the Church states that the Harvest Festival be held on Lammas Day, yet the churches observe it two or three months later.

I have great faith in the future of the Church of England. With one hand she stretches toward Rome and the Churches of the East, and with the other towards the "Free" Churches. Why free? Let us try all we can to whittle down all hindrances. Let us think less bitterly of Rome.

Our Clergy must cultivate the spiritual life. In the Roman Church much is done to cultivate it. Retreats should be much more frequent, and the Bishops should insist on their Clergy coming apart for a while. The Clergy are too much concerned with serving tables. Let them have more time for meditation. Innocent XII ordered in 1700 that all the Clergy should be in retreat at least ten days in the year. It was the teaching of Ignatius Loyola two hundred years before that had brought forth fruit by the teaching of the Spiritual Exercises. But after all it had been the aim of the Pontiffs from Leo the Great downward to teach the Clergy the necessity of cultivating the spiritual life. If we lived more with God, if we meditated more, our people would soon learn that we had been with Jesus. Very often I have called

on Priests of the Roman Church, but could not see them, for they were in retreat. They had learnt what St. Leo had taught, " Necesse est de mundano pulvere etiam religiosa corda sordescere." We are learning more of the blessings of quiet days and retreats, but we want to improve on them.

The Dress of the Clergy. I have seen a great change in this respect. When I came to England first you could tell a Priest anywhere. They were arrayed in a garb that was unmistakable. Nowadays, with the exception of a clerical collar, many dress as laymen. Many of the Clergy during their holidays are in mufti. Some people say it would be best if the Clergy were apparelled like ordinary men; that they would have more influence with the laity. It is also said that the Clergy do not know people as they really are, that their clothes make people unnatural, and they are on their best behaviour, and they would not dream to say things they say if a Priest were present. I consider that a Priest is always on duty, and his very clothing can bear witness for Christ.

The stipends of the Clergy are far better than anything that the Clergy receive on the Continent. Our Clergy are allowed to marry and have families to support and educate. Such being the case it is necessary that the Clergy be well paid, and should have a living wage.

Fifty years ago the stipends of the Curates were a reproach, and now many of the stipends have been doubled, and many of the Curates are better

off than the Vicars, but the necessaries of life are such that it is difficult to live. Those who can write eke out their living by their pen. We need very much more than that. We must secure a living wage.

During my deputizing I have met with some peculiar experiences. At times I have found out that I had not only to preach, but take the whole service myself, and the offerings taken for the Society itself were not enough to pay my travelling expenses. The poor Clergy were very welcome to this, but what about those brethren who had ample stipends and good private means? I have known of cases when the Parish Priest was well-to-do, but he arranged to have four of five deputations in his church to enable him to have a good holiday on the cheap. I have noted also that there are certain of the Clergy who offer their houses to a *locum tenens* and "garden produce," no other food and no servants! It may be useful at times but these Incumbents with ample means have ample meanness.

Another very reprehensible thing that I have noted is the way in which Clergy are advertised for. I do not know that the Church in the East or West advertise for priests. There is first in big letters the stipend offered, then the beauty of the surrounding country and other attractions in the way of fishing and golfing. Can we not manage these things in a better and more edifying way? The Bishops ought to see to this, and it is within their power to remedy this state of things.

CHAPTER XVI

In Lighter Mood

HAVING had to travel a great deal in my lifetime, many of my diaries and notes have been lost. I remember the Sub-warden of St. Augustine's College, the Rev. E. R. Orger, telling me before I left the College, "You have a great asset." "What is it, pray?" "Your being able to see the humorous side of things." Well, I am inclined to think that he was right. I remember quite a lot of things that have kept me going.

When I was in the Vatican I had many practical jokes played on me. On a certain date I was asked to go and fetch a reliquary: three feathers of the Archangel Gabriel! and I was sent to the top of the Cupola of St. Peter's. As it is over 300 feet above the roof it is tiring to ascend, but no! it had just been removed to the Crypt below, and so down I went, but by a strange coincidence it had just been removed to somewhere else, and so I was sent from pillar to post until some one found me quite exhausted and enquired the cause. "Oh! you young stupid, don't you know that *this is the first of April!*"

The acolytes of St. Peter were naughty like other choir boys. There was abundance of fun amongst them. There were certain Oriental monks residing just behind the magnificent colonnade on the left that stands in the great Piazza of St. Peter. These fellows had taken a keen delight in teasing us, and we could not bear them. Our great delight was to pull the bell of their Convent and then scatter in every direction and hide ourselves behind one of the columns. The porter came out and would have whipped us, but we were too wary to be caught, and we went on pulling the bell. On one occasion half a dozen of the monks came out, but we were swift of foot and eluded them. We were determined to teach them a lesson and so we left them in peace for a while, but we were plotting all the time, and so we affixed a cord a couple of inches above the step of the house and pulled the bell, and when the porter, armed with a stout stick, went for us, he sprawled on the ground, and he was so hurt that we were reported to the Sacristan, and that particular kind of fun was stopped.

Many of the English Clergy that I have met in Rome spoke indifferent French and no Italian. We sometimes tried to carry on a conversation in Latin. It was dog Latin and the pronunciation of English Priests was not easily understood, and my accent was very unfamiliar to them. I think that English classical scholars are superior to our Roman brethren, but mediæval Latin is far better

SAINT ENDELLION CHURCH.

THE NAVE, SHOWING ELEVENTH CENTURY FONT AND BARREL ROOF.

spoken by the Clergy of the Roman Church. Here is an anecdote. A certain young man wanted to show off his Latin, and he met one of the Professors and addressed him thus :—" Domine ubi vadis ? " and there came this lightning reply :—" Ad quaerendum quo ! "

Pius IX was a man who made jokes and puns. Actually when the walls of Rome were falling about his ears in 1870, he was caught composing a charade ! He saw fun everywhere. In the last days of Papal Rome the Censors were very busy and their blue pencils were in evidence. When the Pope heard that a certain line of a play was altered from " Al suon dell' arpe angeliche " (to the sound of angelic harps) to " Al suon dell' arpe armoniche " (to the sound of harmonious harps), when the next day he was asked where he would drive he replied " Fouri la porta armonica," which was known as the " Porta Angelica " !

On a certain occasion when the Reverend Gallo was promoted to a monsignorship and he was presented to the Pope, he congratulated him thus : " Congratulations, Monsignor Gallo, and bye and bye you will be Cardinal Gallo and later on Pappa Gallo. One single letter turned a Pope into a " pappagallo," which signifies a parrot. Monsignor Gallo did not enjoy the joke.

On the anniversary of the Coronation of the Pope there was distribution of alms, and those women that had children received a double alms, and the

Pope enjoyed seeing how he was outwitted by the women who dressed up dolls, but the Pope objected to these women lending their dolls to other women. "Let us cheat fairly!"

The Popes were many of them fond of jokes. This is a good one. A certain Chamberlain of Sixtus V had the audacity of criticizing the wonderful masterpiece of Michael Angelo in the Sixtine Chapel. He wrote some satires on the picture, but the picture had not been finished. Then Michael Angelo had his revenge, and he painted the Chamberlain stark naked in the midst of hell and a huge snake around him. Everybody recognized him, and great was the annoyance of the victim; whereupon he appealed to the Pope to have the figure painted out of hell. "Now," replied the Pope, "had you been placed in Purgatory I should only have been too glad to oblige you, but out of hell, impossible—it is beyond my jurisdiction!" and so the Chamberlain with his ass's ears remains.

When I was struggling to learn English, the tricks played on me were very ludicrous. I was made to say hideous things. Now on the Continent, when one makes a mistake, the foreigners are extremely polite, whilst English people don't refrain to laugh at you. I was taught that when anything was offered me to reply "No, thank you, if you please." When in Italy one says "Grazie," or "Thank you," it means that you don't want any more; but "I thank you" signifies in English that you want

more. Can you imagine how one felt when a second or third helping is offered, and you say "Thank you"—it is rather awkward. When the host discovers what is happening by your emphatic "Thank you!" there are peals of laughter.

The English language is one of the most difficult. I tried to make Arthur Helps my model. The short sentences avoiding complicated sentences I found, but what can one expect from a language that begins with a A B(ee) but a sting! If a man is working on the top of a roof and wants to throw down something, he shouts' 'Look out!" and if you do look out of a window you had better look in.

I remember the Manciple of St. Augustine's College coming out every night outside the window and calling out, "Put out your light," and when I obeyed by putting it outside the window he was not satisfied, and threatened to have me gated. Well, I must stop, or else somebody else may be put out.

There was a certain dear old priest, a Monsignor Vassalli, who was admitted into the ministry with very slender attainments. People knowing this used to ask him a lot of questions which he could not answer. "It is not right for you to know," was the usual reply when he did not know. In one of the sacristies over the washing basin there is the legend "LAVAMINI," which is a quotation from the Vulgate, and when the Reverend Father noticed it he at once called on some Cardinal and pointed

out what he thought the wrong spelling. "Look," said he, "the engraver does not know how to spell LAVAMANI" (wash basin). The poor monsignor had no idea that the word engraved was a quotation from Scripture. The same gentleman was passionately fond of his mother and went home most punctually every night. On a certain evening he went to stay for an hour or two with some friends, and very heavy rain set in, and so the friends pressed him to remain for the night. He would not consent for a long time, but at last he promised that he would remain, but as soon as the friends left the room to prepare for him, he bolted off through the rain and went to his mother, and when she appeared at the door, wet to the skin he said, "Mother, I am not coming home to-night because of the rain. I am going to stay with friends," and off he ran to his astonished friends.

This anecdote and the next I sent to *The Treasury*. In a certain country parish there were two churches. In one the Vicar had introduced vestments for the celebration of the Holy Mysteries, but it could not be done in the other church, as the principal farmer was against the vestments. The Vicar asked the Curate to try and persuade the farmer, but no, he could not agree with it, and so the matter dropped. Months elapsed, and then the Vicar sent the Curate again to try to convince the old farmer, and when the priest had had his say, a light came on the farmer, who slapped his leg and said,

"By all means, parson, wear them. I thought you wanted *me* to wear them!"

There was a certain sexton connected with a parish who was quite a character. One day the Vicar found a fee on the banns book which he pocketed, but then he discovered that the fee was for publishing the banns of the sexton's own daughter, and so, after the service, the Vicar called the sexton and returned him the fee. "Why, I should never dream of taking a fee for publishing the banns of *your* daughter." The sexton replied, "Well, sir, I thank you; I have heard that there is honour among thieves, but I have never experienced it until now!"

During one of my furloughs, whilst walking by myself, I was approached by a couple of strong fellows who were begging. I saw no reason why I should help them. Although I was in England, and not amongst Italian bandits, yet I felt uncomfortable, so I addressed them in Italian. My words seemed very powerful, for both men stopped, and I heard one of them address the other thus: "The bloke looks a foreigner; leave him alone," and I went on my way rejoicing.

It seems that one story brings on another. Before the days of Tubes, wishing to go from one station to another I had to cross a road, and I was carrying only a small bag, but a lad pestered me about carrying my bag. At last to get rid of him I gave him the bag and then rewarded him with a threepenny-

piece. The young rascal looked at it and then he said, " Governor, can you spare it ? "

I had an invitation soon after I reached Demerara to spend a few days with the Chaplain of H.M. Penal Settlement on the river Massaruni. It is a very beautiful spot, at a point where three rivers meet : the mighty Essequibo, the Cuyuni, and Massaruni. The Chaplain met me and welcomed me most heartily. " The very man I wanted ! I am going to town and you will do my work ! " And as soon as the schooner was ready, off he went and left me. He left no food, and literally I had to fish for my meals, until the Superintendent had pity on me. In addition to that work on the Settlement he had the charge of three Mission Stations—one on the Massaruni for Red Indians, and two on the Essequibo—and he had settled that I should do the round of the Mission. The work was very hard. That was my first " holiday " in British Guiana !

I have had similar experiences in England. Other deputations have had harder trials than I had. A certain priest was out of his mind, but, unfortunately, the deputation knew nothing of his eccentricities. Soon after the deputation was shown his room and went to sleep, his host came in and asked him to get up and go to another room ; and the same night he was turned out of his room two or three times.

This reminds me of the practice of the Jesuit Fathers ; when the Master of the Novices wanted

to break the spirits of their charges they resort to similar expedients, and at times the novice is tumbled out of his bed and he is told that his cell is wanted for another brother. A novice, and, for the matter of that, every member of a religious body, must be in the hands of his superior *tamquam cadaver*, just as a corpse. A corpse is dead to his own will, and in whatever posture it is placed so he remains.

Here is another story of a deputation. A certain Missionary was sent to a village in the country, and whilst there a deluge of rain came down and only two or three persons assembled. After the meeting the Vicar saw that it would have been madness for the deputation to have gone to the station to catch his train, and so he asked him to remain for the night. The deputation accepted, and then the Vicar's wife went home and the Vicar remained in the room to put out the lights, and told the deputation to go to the Vicarage and he would follow, and away he went, and when he entered the porch he received a frightful slap on the face. "Take that for asking that man to stay!" His wife evidently did not wish him to remain for the night.

In the West Indies we have great difficulty in teaching our people to give suitable Christian names to their children. They are fond of using names, especially those ending in "ina." They have assumed royal prerogatives and they bestow titles frequently: they call their children Prince This or Princess

That. All the Governors of the Colonies hear the children of the people called after their names. The name of Mary is seldom given. I remember on one occasion refusing to call a baby "Vaiolo." This name means small-pox. "Surely you don't want to call the child by such a name?" said I. On another occasion a Priest had to refuse the name of "Pennyloaf," which the happy mother desired to bestow on her offspring. She meant "Penelope," the name of a man-of-war outside the river.

My son had a similar experience. When he asked the usual question, "Name this child," the reply was "Pinponshe." "Certainly I shall not call the child by any such name. Call him John." "No, sah. It is a girl." "Well, we'll call her Mary." "No, sah, *Pinpon she*." At last it dawned on the Priest that the name was pinned upon "she." Written on a piece of paper and pinned upon the child's clothes!

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